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Never Stop Asking Questions

In color: Women of the Bible

Drinking on Airlines: A Powwow

Midmonth Magazine for Methodist Families December 1958

BOSTON MASS

Three Gifts

God gave a child:
And in a manger lay the priceless gift of all eternity;
A sleeping babe, unheralded by rulers of a restless world, except for three
Who saw the everlasting hope of men
In a humble crib, in Bethlehem.

God gave a star:
And by its light displayed a path for wandering shepherd folk to see
A Savior child, unknown to millions heedless of the destiny
Of a soundless infant in repose
Lying in a stall, in swaddling clothes.

God gave a song:
And angel legions sang the haunting phrases of a melody
That never ends; and lifted from a tiny town's obscurity
A boy child born in a mound of hay
To give a waiting world its Christmas Day.

—VIC JAMESON

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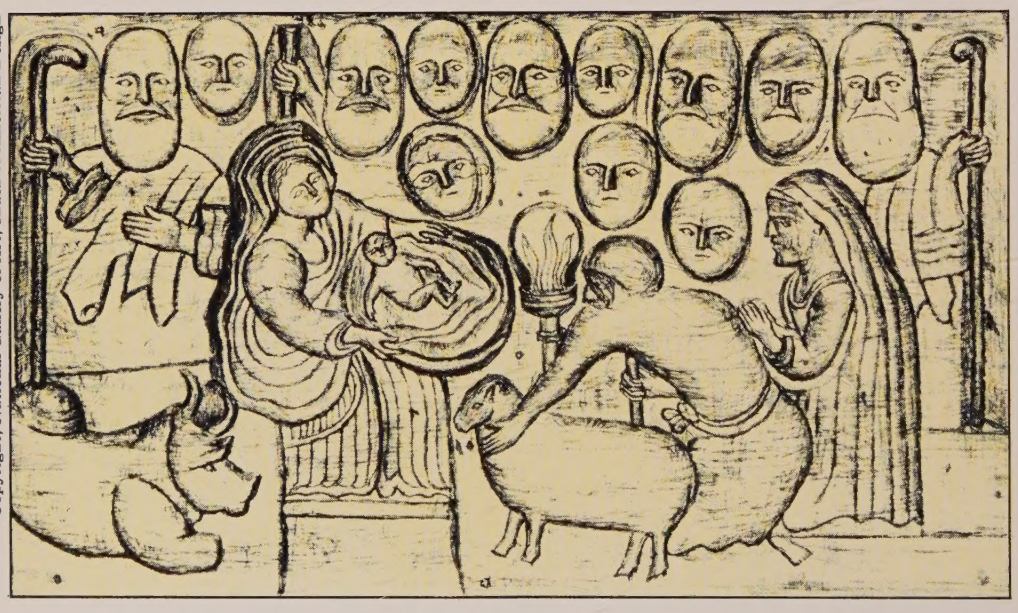

Pioneer wood carver Lars Christensen chiseled this Nativity into one panel of an altarpiece showing major events in the life of Christ. He worked 10 years (1880-1890) on the altarpiece, which is 12½ feet high by 10½ feet wide, and now is on exhibit in the Norwegian-American museum, Decorah, Iowa. In 1953, the National Gallery of Art chose this section as a Christmas-card design.

The inspired Adoration
the Shepherds *by Bartolom*
Murillo has the soft, dream
quality that characterizes h
many religious works, th
best known of which
probably his great Fligh
into Egypt. *Murillo, a Spa*
ish painter, died in 1682.

North American Indian Grandmother

Gentleman of Old Korea

Puerto Rican Boys

Children of Great Smoky Mountains

Rural Church in Africa

Students of Raiwind School — Pakistan

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or 30 years of ministry to San Francisco rough St. John's Church, the Rev. Et- re di Giantomasso was honored at a nquet September 26. From left are Dr. harles Ertola, city supervisor and mem- ber of St. John's; Lawrence Nurisso, men's club president; Mr. di Giantomasso; Bishop Tippett; Mrs. Christopher; Mayor George Christopher, District Supt. Gene Carter. A cash gift was given the pastor.

egionals Attract Youth

Major regional gatherings are taking e attention of California-Nevada young ople this fall and winter.

First came the annual Conference Wes- Fellowship dinner at Grace Church, ckton, October 13, attended by some 0 of the college-age group. The Rev. bert Kesler of Holliston Avenue urch, Pasadena, was the speaker.

The annual MYF Conference Party, ch has been drawing more than 2,000 sons, will be November 28 in Rich- nd Memorial Auditorium, with Bill nson of Grace Church, San Francisco, charge.

The triennial Regional Convocation of thodist Youth, combining the San ncisco and Los Angeles Areas, will be ember 29 to January 1 at University Redlands. Some 600 are expected for delegated meeting.

he theme will be "Through the Look- Glass," and the speaker will be Dr. ward Thurman, dean of chapel at sion University and formerly pastor of n Francisco's Fellowship Church.

Committee chairmen and advisors from s conference include: Program, John blett of Los Altos and Mrs. Albert nch of Grace Church, Stockton; semi- r leaders, Norman Rich of Visalia and Rev. Douglas Hayward of Trinity urch, Berkeley; recreation, Orrin Cross Willow Glen Church, San Jose, and s. Buford Bush of Alum Rock Church, n Jose; worship, Dave Lutes of Bur- game and the Rev. John V. Moore of Trinity Church, Chico; special activities, Anne Ashley of Berkeley Wesley Foundation and Mrs. James Fakkema of First Church, Redwood City.

Ground was broken September 14 for the first new unit of Wesley Church, Hayward, a social hall-sanctuary. Until now, the four-year-old church has used buildings already on the site. From left are John Knepp, lay leader; the Rev. Ted McIlvenna, pastor, the Rev. Gene W. Carter, Metropolitan District superintendent.

Denver Citizenship Award to Bishop Tippett

An "award of distinguished citizenship" from Denver city and county was presented October 29 to Bishop Tippett.

As a part of Denver's 100th anniversary celebration, Mayor W. F. Nicholson presented the award to the bishop as a former resident. It expressed appreciation for "important work done in your field."

Bishop Tippett, a native of Colorado, received his Bachelor of Divinity degree from Iliff School of Theology in Denver, later served as pastor of the city's Christ Church.

He is the first Iliff graduate to be elected a bishop, and is now on the school's board of trustees.

At Cincinnati, the bishop appeared November 1 on a television panel with film stars Barbara Britton, Jose Ferrer and Jimmy Stewart, as part of the church's Industrial Relations Conference.

Other activities of the past month included leadership in the Indianapolis interchurch "chain of missions" early in November; participation in the inauguration of Dr. Clark Kerr as president of University of California.

He also participated in meetings of the broadcasting study for the National Council of Churches, the Commission on Chaplains and the General Board of Social and Economic Relations, and the Council of Bishops.

Methodist Men Meet

The intercity Methodist Men's fellowship, almost a commuters' club, which has been meeting for several months at Glide Church, San Francisco, has been put on a permanent basis this fall. A score of churches have been represented.

First officers are Ed Wampole of Hillsdale Church, San Mateo, chairman, and Vern Wickstrom of Glide, secretary-treasurer.

The group, open to all interested, meets for luncheon at Glide on the fourth Wednesday noon of each month, with reservations due the previous day. Sessions are from 12:05 to 12:55 p.m., primarily for fellowship and a brief program.

Dr. Clare N. Pettit of Parlier, was one of some 50 conference lay leaders attending a national workshop at Chicago, October 3-4 for guidance in men's work.

Groups View 'Talk Back'

Dozens of viewing and discussion groups have been formed in San Francisco Area churches for the new "Talk Back" television series. The programs are at 8 a.m. each Sunday on KPIX-TV.

nd-class postage for TOGETHER has been paid at Chicago, Ill., at additional mailing offices.

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Four Pastors Conduct Evangelistic Program

Four of the newest ministers in Pacific Japanese Provisional Conference, all of whom have served in the 70-E program, have formed an evangelistic team which was featured in a Southern California District evangelism program October 19-26.

The men are the Rev. Tom Nakagawa of Page Mill Church, Palo Alto, who was wounded in service with the famed 442nd Combat Team of World War II; the Rev. Roy Sano of Loomis, where the only Methodist church is part of the Japanese Conference; the Rev. George Nishikawa, just out of seminary and serving the church in which he grew up, Pioneer of Sacramento; the Rev. Peter Chen, associate at West Los Angeles Church and directing the new work in Gardena.

Chen, who is Chinese but was reared in Formosa and Japan, is team captain. All were trained in the General Board of Evangelism's 70-E summer-service program.

Members of the team preached at various church services, spoke at a young adult rally, led in visitation and training and aided with a rally of newcomers from Japan.

Organize Student Work

For the first time, California-Nevada Conference this year has organized work with Methodist students at every university and four-year college within the region. Along with this is a greatly expanded program for students at the junior colleges, which are a major feature in California's higher education scene.

Conference-wide, the work is under the direction of the Board of Education's student center committee, headed by G. Clifford Pettygrove of Epworth Church, Berkeley; the Commission on Higher Education's committee on junior colleges, led by Dr. Clare N. Pettit of Parlier, and Robert J. Cary, conference director of youth and student work.

Campus ministers for Methodist centers at four-year schools include both pastors and full-time leaders. Some centers are all-Methodist and some interdenominational.

The directors are the Rev. John V. Moore for Chico State; the Rev. Robert H. Stewart, College of the Pacific; the Rev. Thomas H. Lindeman, Fresno State and Junior Colleges; the Rev. Fred P. Hanes, Jr., Humboldt State at Arcata.

Dr. Dwain E. Moore, Sacramento State; the Rev. Thomas W. Hicks, San Francisco State and City Colleges, University of California Medical School and Hastings Law School; the Rev. Henry L. Gerner, San Jose State and Junior Colleges; the Rev. Calvin D. McConnell, Stanford University and Menlo College; William D Porter, University of California a Berkeley; the Rev. David Burnight, University of California at Davis; the Rev Floyd Marker, University of Nevada.

Nearly all the region's 31 junior colleges have leadership from nearby pastors including: American River, the Rev Bernard L. Rice of Asbury Church, De Paso Heights; Bakersfield, the Rev. J Richard Hart of Wesley Church; Contra Costa, the Rev. William A. Getchey o St. Luke's Church, Richmond; Diablo Valley, the Rev. Herbert C. Hirschfeld of San Ramon Valley Church, Alamo.

Foothill, the Rev. M. David Wolf o Los Altos; Hartnell, the Rev. Wendel Ensor of Salinas; Lassen, the Rev. Russel Van Alen of Susanville; Modesto, the Rev Charles E. Lord, Central District superintendent; Monterey Peninsula, the Rev Richard Huser of Monterey; Napa, the Rev. Andrew Juvinall; Porterville, the Rev. William H. Phillips; Reedley, the Rev. O. C. T. Peterson.

Sacramento, the Rev. Richard Whitmor of Centennial Church; San Mateo, the Rev. Beverly L. Davis, Jr., of Burlingame

Mr. and Mrs. Jack Wilm (right) were welcomed from Holland to Fresno by sponsors from First Church. From left are Mrs. George Nixon, sponsor chairman; Miss Bianca Rundberg; Byron Carlson chairman of social relations, and the Rev Claude Friesen, associate pastor. The refugees were born in Indonesia

Members of the Japanese evangelistic team are George Nishikawa of Sacramento, Peter Chen of West Los Angeles, Roy Sano of Loomis, Tom Nakagawa of Palo Alto.

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San Francisco Area Edition—Bishop Donald H. Tippett. Editor: Winston H. Taylor, 83 McAllister Street, San Francisco 2, Calif.

a Rosa, the Rev. Shirley T. Sherrill; oias, the Rev. Jack T. Wylie of Vi- Shasta, the Rev. Richard H. Walsh Redding; Sierra, the Rev. Albert gust of Auburn; Siskiyou, the Rev. old C. Coleman of Yreka; Stockton, Rev. G. Russell Oaks of St. Paul's rch.

ft, the Rev. Hillis C. Culver; Vallejo, Rev. Peter F. Schneider of Terrace rch; and Yuba, the Rev. Robert B. ord of Marysville.

n Peace Projects

vo programs remain in a San Fran- peace action project sponsored by Fil pino Methodist Church, with out- ling interracial and international ership.

Operation 1³—One God, One World, Fellowship" is the work of the -Wesley Fellowship in the 114-mem- church, with Natividad Pabalan as dent.

he final public programs will be Sun- November 16 at 6 p.m. in the ino Church, and Saturday, Novem- 22 at 7 p.m. in Trinity Church. ic for the former will be "Missionary vs on World Peace," with worship s by Miss Ruth Gress, San Francisco oness for social work among non- lish speaking, and Mrs. Earle Menker First Church, Oakland. Discussion ers in addition to them will be three erence youth officers, Allan Van Lehn os Altos, Dave Lutes of Burlingame Liz Lueck of Temple Church, San ncisco.

ovember 22 will be "International t" featuring dances, costumes and ic from several lands. On the theme Around the World, We Search for

You have to bend close to the earth to break ground effectively for a church, as this photo from Los Gatos testifies. Shown busy digging are some of the prospective students who will use the $72,000 classroom building when it is completed.

Peace," the worship speaker will be the Rev. Gene Carter, Metropolitan District superintendent.

Speakers have included the Rev. Andrew Juvinall of Napa; the Rev. Jack McMichael, Conference Board of World Peace, chairman; Chaplains Thomas Howes, Merced and James K. McConchie, San Francisco; George Mardikian, San Francisco restaurateur, philanthropist and author.

Colliver Lectures

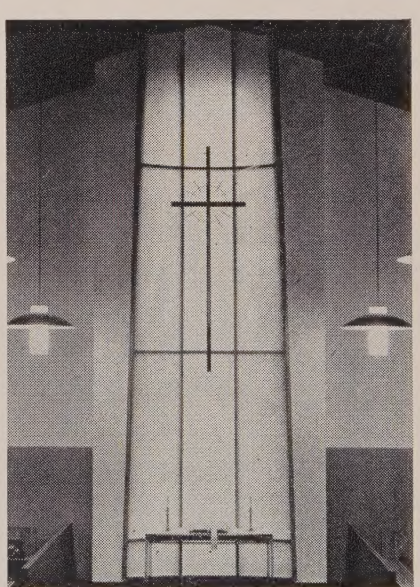
The fundamental relationships of "Religion and Economic Life" will be faced in the addresses, seminars and panel discussions of the second annual George H. Colliver Lectures in Religious Education, Group Work and Recreation, December 1 and 2 at College of the Pacific.

Top speakers will be Dr. Alexander Miller, Stanford University professor of religion, and Cameron Hall, executive director of the Department of Church and Economic Life, National Council of Churches.

Founded by the late Dr. Colliver and inaugurated just prior to his death in 1957, the lectureship is for ministers, teachers, social-service workers, parents and others teaching Christian living.

Information is available from Dr. Frank A. Lindhorst, chairman of the COP department of Bible and religious education.

dren in a community with few non- casians were given opportunity to get ainted with those of other races in a Church's recent daily vacation ch school. Hosts Donna Buer and John Ljung flank Allegra and Nathan Nichols, children of the Rev. and Mrs. Roy Nichols, Downs Church, Oakland, and Steven Kim, son of Dr. and Mrs. Chang S. C. Kim, Korean Church, Oakland.



This is the chancel in the new 500-seat sanctuary of El Cerrito Church, consecrated October 12. The $155,000 structure includes a fellowship hall seating 250.

ond-class postage for TOGETHER has been paid at Chicago, Ill., l at additional mailing offices.

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RIDING . . .

THE CIRCUIT

New arrivals at the parsonages include Alyn Rodriguez, born July 11 to the Rev. and Mrs. Oscar Rodriguez of Corcoran Latin-American Church; Carol Jane, born August 26 to the Claude Friesens of First Church, Fresno; Curtis Leonard, born September 19 to the Leo Fongs of Sacramento Chinese Church; Keith William, born September 22 to the William Moons of San Francisco (Moon is a preministerial student from Walnut Creek).

Recent parsonage marriages include that of Lynn H. Engdahl, son of the Rev. and Mrs. Harold L. Engdahl of Mt. Shasta, to Miss Guity Hekmat of Teheran, Iran, in September. Betty Jane Gibson, daughter of the Rev. and Mrs. Oscar Gibson of Antioch, was married September 11 to Sam DeLoach, Jr.

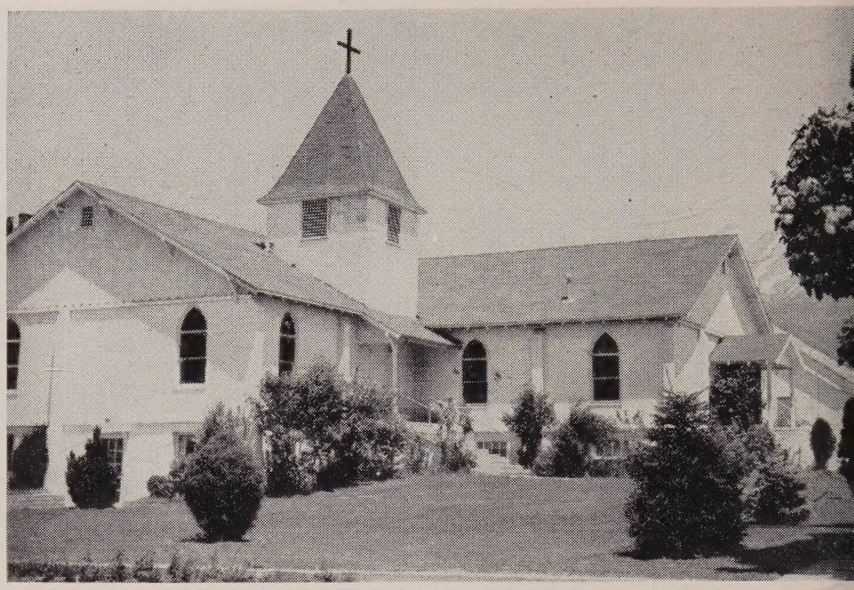
Golden wedding anniversaries were celebrated September 21 by Mr. and Mrs. Oscar E. Sivertsen of First Church, Palo Alto; September 15 by Mr. and Mrs. Elmer R. Hutchison of San Rafel Church, and November 11 by Mr. and Mrs. LeRoy De Foe of Selma.

Harry Pak, formerly of Korea and now director of youth work at Woodland Church, became a U. S. citizen October 2.

Celebrate Anniversaries

Pioneer Church, Auburn, celebrated on September 21 the 100th anniversary of its present building and location with the burning of the mortgage on the parsonage.

On October 25, the **Fresno Japanese Church** observed the 65th anniversary of Japanese Christian work in the community, The church, organized in April, 1894, is the oldest Japanese church in Central California. Speakers included Bishop Tippett, the Rev. Robert N. Boswell, Fresno District superintendent.



The Mt. Shasta Church, built in 1947, was dedicated September 14. This is the t structure on the site in 70 years. Both earlier buildings were razed by f

Pastoral Appointments

Changes of pastoral appointments include the following:

The Rev. James H. Corson from Aldersgate Church, Chico, to associate at First Church, Sacramento; the Rev. Jack T. Wylie from associate at Visalia to Gilroy; the Rev. H. Eugene Modlin, transferred from West Virginia Conference and appointed to Mariposa. The Rev. Oscar Rodriguez, who has been supplying the Corcoran Latin American Church, was transferred from Rio Grande Conference.

Sarawak Teacher Dies

The Rev. Hugh W. Jamieson, who retired in 1950 but served as pastor of Ridge Point Church, San Francisco, Calif., for the ensuing seven years, died October 19.

Ho-Tee Ling, who studied at Pa School of Religion, died June 15 malignancy discoverd shortly after he turned to Sarawak as a teacher in 1

Dimitru George Barbu, a semina who was a probationary member California-Nevada Conference, was ki September 1 in an auto accident in East.

George A. French, 83, who a dec ago was supply pastor at Georgeto died there in September.

Building Progresses

Progress in church building proje from ground breakings to dedicati continue to be reported from all ners of the San Francisco Area.

Castro Valley has signed contracts begun construction of a $108,000 fell ship hall.

The $155,000 sanctuary and fellows hall of **El Cerrito** Community Metho Church were consecrated October 12 Bishop Tippett.

Just five days before the church's 4 anniversary, the new Christian edu tion building at Kerman was dedica October 5 by the Rev. Robert N. well, Fresno District superintend The new unit cost $16,300 and ho 11 classes, office, nursery, and restroo

First unit in its new $72,750 ma plan was launched September 14 **Los Gatos** Church. Since 1956 church has purchased $108,000 worth property.

Dedication of **Mt. Shasta** Commu Methodist Church was conducted Sept ber 14.

Pittsburg Church now is using quarter-century-old home jointly Beth Israel Congregation, following of the property October 1 to the Jew group. Methodists expect to start bu ing early in 1959.

A two-hour unified service is being held each Sunday morning in this new home of Centenary Church, Modesto, while regular services continue at the old location.

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

BISHOP A. Raymond Grant of Portland, Ore., told s the other day about the Texan who sent an eight-ound cucumber to the editor of an Alaska newspaper. The big ones are too heavy," he apologized, "but I ought you would like to see a Texas gherkin." In a w days the editor replied with a 40-pound cabbage. The same is true of our cabbages," he wrote, "but I ought you'd like to see an Alaska brussels sprout!"

Bishop Grant supervises the work of The Methodist hurch in Alaska and can be forgiven for looking with rge favor at our brand-new state. We're looking that ay, too, come next month, with a full-color pictorial evoted to the past, present, and future role of Methodism n the USA's last great geographic frontier. Some breath-king photography will accompany this feature—and ou can rest assured there are big things afoot in Alaska ese days.

Charles F. Kettering, author of *Keep on Asking uestions* (page 14), is a former country schoolteacher ho did—and went on to an amazing career as one of e greatest inventors of our time. Today, at 82, Mr. ettering still is asking questions. One is: How do plants nvert solar energy into food? The answer to that one uld mean that the specter of starvation would be nished forever from the earth.

At our house, for many years past, we've enjoyed mily readings of Charles Dickens' immortal *A Christ-as Carol,* come the joyous season. But this year we'll d a new story—**Temple Bailey's** unforgettable *The ndle in the Forest,* which begins on page 16. Our nks to the six readers who helped us rediscover it by minating it as a Reader's Choice for December. Al-ugh this little masterpiece first appeared in 1924, they e never forgotten the sheer beauty and warmth of ss Bailey's simply told but moving story. We don't nk you'll ever forget it, either!

Our cover this month was painted by a 14-year-old y in Taejon, Korea, and was entered this year in an rnational exhibit of children's art at Community thodist Church, West Van Nuys, Calif. Unfortunately, e young artist who captured so well the reverent theme the Nativity has never been identified, reports the ev. Galal Kernahan, pastor of the church.

—Your Editors

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In this issue:

Three Gifts ..... Vic Jameson 1

A Letter to Roger ..... Amy L. Wadsworth 13

Keep on Asking Questions .... Charles F. Kettering 14

The Candle in the Forest ..... Temple Bailey 16

Children Can Love Music ..... Andre Kostelanetz 22

When a Fire Starts Sunday School Waits 25

Drinking on Airlines? ..... (Midmonth Powwow) 26

Special Christmas Traditions . Virginia V. Westervelt 29

Family Altar Room ..... Estelle S. Baum 30

Insurance for Sure ..... Edna B. McBride 31

Christmas With Bandits in Wyoming .. Dick J. Nelson 32

Women of the Bible
(Color photographs by Suné Richards) 35

I Collect Madonnas ..... Dorothy H. Wetzel 58

At Washington: Grease Paint and Prayer (Pictorial) 60

News of the World Parish 11, 64

Christmas at Chattanooga ..... (Color pictorial) 75

Calling Color Photographers ..... (Announcement) 77

OTHER FEATURES AND DEPARTMENTS

Letters 4
Teens Together 43
Spiritual Efficiency 44
Light Unto My Path ... 45
Your Faith and Church . 47
Looks at Books 48
Browsing in Fiction 53
Small Fry 54
Methodist Almanack .. 65
Photo Credits 71

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Selected Bits from Your Letters

Re: 'Unusual Methodists'

CLAUDE M. MORGAN
Huntington, W. Va.

Shades of the past!

When I joined The Methodist Church, if a member of the choir had looked toward Broadway and a theatrical career, her name would have been stricken from the rolls, prayers offered from the pulpit for the salvation of her soul, and a generous amount of crepe hung about her former place in the loft. Even to attend a theater was frowned upon (many sermons have I heard in which the theater was preached into the very depths of hell), but to actually appear upon the professional stage and take part in "play actin'" was utterly unthinkable.

My! How times have changed!

Kneeling Better Than Lying

LARRY EISENBERG, *Pastor*
Chilhowie, Va.

It was interesting to read Dr. T. Otto Nall's answer to "Must I kneel when I pray?" [*Your Faith and Your Church*].

His point about humility is, of course, the essential one. But I am coming more and more to believe that too many people substitute lying in bed or other convenient prayer positions for what ought to be a regular prayer habit.

A lot of folks think you can pray only when kneeling, which isn't true. Several times—often dozens—I use prayer during the day. But there needs to be a regular period for long-time humility in prayer, and for that major prayer each day I feel that there is nothing more spiritually refreshing than kneeling.

Teen-ager 'Digs' This Magazine

DIANE HARTMANN
Anderson, Ind.

I just had to write and compliment you on your fine magazine. I'm a teen-ager and there is not one part of your magazine I don't enjoy.

Re: Wednesdays in Shreveport

MRS. JOHN L. BAIRD
Shreveport, La.

The John Baird family, because of extreme procrastination, hangs its head each time *Family Night in Shreveport* [June, page 61] is discussed. Months have elapsed since our copy arrived!

We want to express, somehow, our gratitude for the magnificent manner in which you portrayed our church's wonderful program. It is spectacular to us who attend each Wednesday night, but you made it just as spectacular to others. Your photographer caught just the right expressions!

Asbury Had No Silk Hat

CARLYLE R. EARP
Elk Ridge, Md.

Charles Hargen's oil painting of Bishop Francis Asbury arriving to preach in a Pennsylvania village [August, inside cover] gave my historical sense a terrible wallop. I refer to his high silk hat. Our Methodist Saint Francis would have had to live eighty-four years later than he did to have worn that kind of hat, because that style did not come in until about 1900.

The characteristic Quaker hat of Asbury is to be seen topping the equestrian statues both in Washington, D.C., and on the campus of Drew University in Madison, N.J.

TOGETHER *asked artist Hargens about it. Here is his letter:*

Not Silk, but Beaver—or Felt

CHARLES A. HARGENS, *Artist*
Doylestown, Pa.

Mr. Earp is wrong, I think, in assuming Bishop Asbury wore a Quaker hat (which curled up at the brim) for, being a Methodist, he would not have wanted to be mistaken for a Friend.

Here is a tracing from Elizabeth McClellan's book, *Historic Dress in America* (republished as *History of American Costume*), showing a silhouette of Bishop White, an American Anglican churchman of the period. I was influenced by Bishop White's hat—and gave to Bishop Asbury one of beaver, which was commonly used in his day. Or it might have been fe Certainly it was not silk.

Asbury's hat: Idea from a silhouette.

I appreciate Mr. Earp's angui though I think him mistaken in t case. Nothing is so disconcerting in as errors in costumes, firearms, vehicles.

What, No Preacher for Dinne

ROBERT SCHMUSER
Hunter, N.D.

Most of us in the farming busin are aware of the facts brought out Charles B. Shuman's article, *Wha Ahead for Farmers?* [August, page 2 So often we hear the remark, sometim in a sardonic manner, "You can't st progress." Of course not; why shou we? But we in the rural areas *can* ke pace and not feel that the small chur must subsequently fall by the waysi

Our highly organized world of tod makes it difficult for a minister to ma the number of house calls he used One lady complained to me that h minister had only called on her on during a whole year. I asked her wh she last had invited him to her hor for a meal. She sheepishly admitt the pastor had not been invited in the four years he had been there—but the "old days" she used to invite h pastor quite often! To me, this is good example of our changing tim

Country Churches Had It!

MRS. N. B. SMALL
Independence, Mo.

I like to read various viewpoints TOGETHER so I thought I'd add mine about country churches which Bish Voigt and others discuss in the Augu *Powwow* [page 30].

Nowadays country people drive automobile to churches in town. B I so wish they had the simple ways a friendliness of the country churches knew as a girl. We used to be singi Methodists—everybody joining hearti in all the songs. Now, with so mu attention given to golden candelab and candles and robes and preliminari to preaching, I think we are losing t spirit that made Methodism.

Where has the good old Methodi church gone?

We Methodists aren't expanding we should, and I think one reason that we're losing what we used to fi in our little country churches!

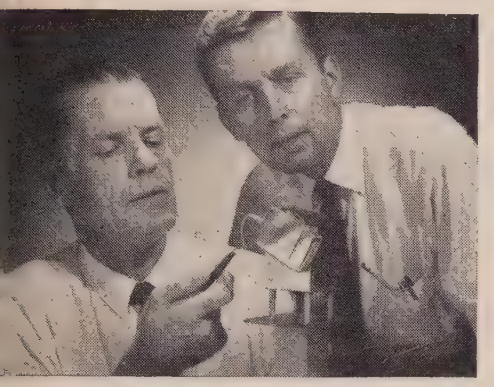
Orthodox Appreciation . . .

THE METROPOLITAN JAMES C MELITA
Ecumenical Patriarchate, Liaison O fice, World Council of Church Geneva, Switzerland

It is in the full measure of m deep appreciation and gratitude that send you this note. The wonderf article of T. Otto Nall, published

From Zenith alone!

ZENITH "LIVING SOUND" HEARING AIDS



Born of the same 40 years of sound research that brought you world-famous Zenith Quality TV, Hi-Fi and Radio

There is probably nothing you will use or wear that must be so completely a part of you as your hearing aid. It must dispel your fears and doubts. Above all, it must give you what you seek most from a hearing aid—hearing at its best . . *living sound* as practical as modern electronic science can provide.

To accomplish this in a hearing aid —there is no possible substitute for experience in the complex science of sound reproduction.

Look about you. Make every possible inquiry of friend or stranger. You will find that for 40 years, no name has won and held higher esteem in the field of sound research than Zenith. Millions throughout the world have expressed their respect for this name through ownership of world-famous Zenith Television, Hi-Fi and Radio. And today—following one miraculous achievement in sound reproduction after another—Zenith stands pre-eminent in all the world of sound.

This reputation, this integrity, this vast experience is your heritage only in Zenith "Living Sound" Hearing Aids.

To wear one, to let it bring you back to the wonderful world of living sound, is to realize the great strides electronic science has made.

We urge you, therefore, simply to judge by the Zenith record of achievement. To go to your Zenith Hearing Aid Dealer with the assurance that he represents leadership in the whole world of sound reproduction.

You will find him skilled, understanding, more anxious to help you than merely to make a sale. He's listed in the Yellow Pages.

ere are 12 Zenith Quality Hearing Aids—each sold on a 10-day money-back guarantee l a 5-year After-Purchase Protection Plan.

ZENITH

"LIVING SOUND"
HEARING AIDS

CLIP AND SEND TODAY!

FREE . . . one year's subscription to *Better Hearing*, the interesting national magazine published exclusively for the hard-of-hearing. For subscription, descriptive literature, and local dealer list, send to:

Zenith Radio Corporation, Hearing Aid Division
5801 Dickens Avenue, Dept 25Z, Chicago 39, Ill.

NAME

ADDRESS

CITY ZONE STATE

The General Board of Education of The Methodist Church offers you a Two-Way Investment in Christian Education

Through an Annuity Gift, you have the unusual "double" opportunity of contributing directly to the cause of Christian education and at the same time, with the same money, purchasing for yourself or some designated individual an Annuity with a guaranteed life-time income.

The rate of return depends upon the age of the annuitant and ranges from 3% at age 30 to 7.4% at age 80 and above. Then, after all obligations of the Annuity have been fulfilled, the residue of your original investment goes into the permanent funds of this Board to further the work of Christian education.

The full faith and resources of the General Board of Education of The Methodist Church guarantee your investment. Our Board has successfully operated an annuity program for over thirty years. During that time, not one single annuity payment has been missed or delayed.

Through this annuity program, you have the opportunity to help the work of Christian education in local church schools, institutions of higher learning, Wesley Foundations, and many related educational projects and activities. You will also obtain an attractive income from the money you give.

For full information, write

TREASURER,
GENERAL BOARD OF EDUCATION
THE METHODIST CHURCH
P. O. Box 871, Nashville 2, Tenn.

July's issue of your excellent periodical, TOGETHER, leaves us all speechless [*America's Fourth Faith*, page 40].

It is seldom that one can write so vividly and with such familiarity on a subject which is not familiar to him. I hope I do no injustice to Dr. T. Otto Nall when I say this. On the contrary, I like to praise him for his whole artful presentation of the subject, for its stylistic beauty and clarity, and for its tasteful illustration.

My Church and its leader, the Ecumenical Patriarch, have instructed me to express the warmest feelings of gratitude and love to you. The very fact that you gave such a prominence to this article shows the measure of Christian love and solidarity The Methodist Church in the USA is displaying in our behalf.

Thank you, therefore, with all my heart, and I most gratefully pray that God keep you and inspire and guide you in all your noble endeavors, that you so loyally undertake in His name.

Kodiak Church Beats Sitka's

R. HOLMES JOHNSON, *M.D.*
Kodiak, Alaska

In *America's Fourth Faith*, by Dr. Nall, the caption accompanying a picture of a church in Sitka denoted that it was the first Eastern Orthodox structure built on the American continent.

History records that Kodiak was the first permanent settlement in Alaska, and that the first Eastern Orthodox church built here was in 1795. Sitka was first visited by white men four years later, so the Orthodox church there could not have been built before then.

$25 for 'Associate Pastor'

JOHN P. ADAMS, *Pastor*
Hilliards Methodist Church
Hilliards, Ohio

Two months after we began the All Family Plan of subscribing to TOGETHER Magazine, we received a note with a check for $25 from one member of our church who had not been active for some period.

"I do not know who is responsible for the sending of TOGETHER to our home," she said, "but I want to send this check in appreciation for it and in support of what you are providing."

It is my strong conviction that TOGETHER Magazine is our "associate pastor" in this church. He calls in every home, every month. I know that this has given life to our church.

We especially appreciate this letter—not only because so many Hilliards Methodists are Ohio State professors, but because it suggests how readers elsewhere may help the All Family Plan along. Some 8,000 churches have adopted it already.—EDS.

Tribute from a 4-H-Girl

KATHRYN WETHEY
Brockport, N.Y.

I am a 4-H member who had privilege of meeting Mrs. Myrtle green in December, 1956, when I tended National 4-H Club Congress the proud owner of one of the wa she gave.

It is almost impossible to tell how much she has done to encou boys and girls in the 4-H Club v She has provided an additional ince for our work. Mrs. Walgreen is tru wonderful person. She can never k how deeply appreciated her acts been.

Your article, *Many Look, Few* [October, page 33], was like a s thank-you for some of the things has done. Thank you, TOGETHER, fo

Re: Radiant Mrs. Walgreen

JANICE LANE
Walla Walla, Wash.

I feel that I know Mrs. Walgr although I've never met her. Last I was one of the state winners in 4-H Home Grounds Improvement C test, and received an award from which I truly cherish. In the lette congratulation she sent me, I c tell that she was a radiant person and enjoys living to the fullest ments.

Joys Without Price Tags

ELEANOR STEVENS LANDON
Sidney, N.Y.

The story of Mrs. Walgreen's exp ence in collecting and photograp nature, as written by Herman B. Te is my favorite for October!

Children would not be so uneasy constantly looking for excitemen more parents would create within t mind's eye a desire to look for th without a price tag.

Collecting the unusual shapes fungus, drying flowers and colo weeds, bronzing, etc., has been favorite hobby for years.

Ruth Is Behind on Letters

RUTH SAYRE, 13
Kailua, Hawaii

Thank you for putting my name *Pen Pals*. I received over 175 let and more come every day. I'm a l behind on them now, but I'm doing best I can to write to each one.

Together for Australia, Too?

JOHN MORRIS
Leichhardt, Australia

This week I received my seve copy of TOGETHER and would like to a word of thanks from across the w

(Continued on page

Vero Beach Highlands

on Florida's EAST COAST

$10 DOWN - $15 A MONTH - Sale Price $1195

30 DAY MONEY BACK GUARANTEE

Public Beach at Vero Beach

A Fine Community For Retirement Living

Indian River district of Florida mous for its superior citrus fruit quiet and peaceful, yet indus- us and progressive. Here, where true tropics begin, the climate deal for year-round living, med in winter and cooled in mer by prevailing trade winds the Caribbean.

e of the choicest parcels of land his favored area is now being ed to the public by the Mackle pany — Florida's largest com- ty planners and builders, and tors of famous Port Charlotte e southwest coast — at such cost, and on such easy terms seem almost unbelievable.

$10 deposit starts you on the to ownership of a big 80′ x 125′ esite in Vero Beach Highlands. n you pay the balance at only a month, which includes 5% rest. There is no need to dig into ngs, or strain the family budget.

ero Beach Highlands is located t on four-laned U.S. 1, Florida's t traveled highway. It is con- ently near Vero Beach, with its ndid business section, excellent ools, hospital and churches, hotels, restaurants, parks, playgrounds, golf courses, and public beach. Yet it is far enough away (5½ miles) to give you peace and quiet, and plenty of living room. It has paved streets, electric power, and telephone.

If you are thinking of moving to Florida now, or in the future, plan ahead. Get started right away toward ownership of your own homesite. Mail the coupon with your $10 deposit today. You can act with confidence, for you are protected by an unconditional money back guarantee. Your deposit will be returned without question if you so much as ask for it at any time within 30 days.

First Methodist Church, Vero Beach

Another MACKLE-BUILT COMMUNITY through GENERAL DEVELOPMENT CORPORATION, MIAMI, FLORIDA

THE MACKLE COMPANY INC. · HALF A CENTURY OF SOUTHERN BUILDING

Inquire about Vero Beach Highlands Division at Florida State Chamber of Commerce, Jacksonville, Florida Chamber of Commerce, Vero Beach, Florida 1st National Bank of Miami Miami, Florida

Dept. VB - 7

Vero Beach Highlands, General Development Corp.
P.O. Box 45-465, Miami, Florida

Please reserve .... (fill in number desired) lots (each 80 x 125 ft.) as described in this advertisement. I enclose $10 payment on each. Rush map showing location. My deposit will be returned promptly and without question if I notify you within 30 days.

(Please print—giving name exactly as you want it on purchase contract)

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE.....

TELEPHONE NO. .....

Everyone has a stake in a better business climate

The photograph above shows some of the people whose products or services are used by a typical employee in industry and his family. This is an example of the chain reaction of benefits set off by just one job in a community.

Further dramatic proof of the importance of jobs is provided by a recent survey* which shows that 100 industrial jobs in a community can create:

74 additional jobs
112 more households
4 more retail stores
296 more residents in the community
$590,000 more income per year
$360,000 more in retail sales per year

The jobs that bring widespread benefits like these to a community depend on healthy and profitable businesses. And business, in order to grow and prosper, looks to the community for a healt business climate.

What are some of the conditio which make an ideal business climat They are the same things that thoug ful people in a community want f themselves:

Honest and efficient government, su ported by a strong majority of alert a well-informed voters who have the b anced best interests of the communi at heart.

Fair taxes for both business and in viduals, without restrictive regulatio or discriminatory financial burdens.

Conscientious law enforcement whi protects the rights of all citizens, c porate and private.

Equitable pay and benefits which rewa employees for applying their full eff and skill to the job.

*"What Industrial Jobs Mean To A Community," U.S. Chamber of Commerce

(Advertisement)

ponsible union leadership and free- from unwarranted strikes and slow- ms where collective bargaining is in

alified people to fill employment is, with educational facilities to pre- people for a wide range of jobs.

equate community facilities such as es, banks, utilities, transportation, pitals, and commercial services.

ocial and cultural atmosphere in ch people will enjoy living and king, including schools, churches, raries, theaters, a responsible press, healthful recreational facilities.

Throughout America, businesses, nicipal and state governments, and ividual citizens are taking an in- ased interest in gaining these good iness climate conditions for their mmunities.

There is still much to be done, however, on local, state, and national levels. You can help by asserting your views on the need for a good business climate—as a member of community organizations, in civic planning activities, and at the polls. You'll be helping achieve the conditions that will enable your local businesses to operate successfully—with the greatest benefit to you.

• • •

To find out more about how you can help appraise and improve the business climate in your community, write to Business Climate, Dept. Q, Box 2490, Grand Central Station, New York 17, N. Y.

OPERATION upturn Build sales and jobs in 58 GENERAL ELECTRIC

Building job opportunities is a continuous effort at General Electric. To help build sales and jobs in 1958, General Electric employees, the company's half a million share owners, the men and women of 45,000 supplier firms, and 400,000 firms that sell or service General Electric products are carrying out Operation Upturn—a nationwide program to help accelerate the upturn in business by providing customers with extra values.

Progress Is Our Most Important Product

GENERAL ELECTRIC

(Advertisement)

"Wisdom Hath Builded Her House"

Many happy women have fulfilled this verse from Proverbs. They enjoy the love of their families and the security of an independent income guaranteed for life.

The love they give their families returns like "bread cast upon the waters." Their investment in an American Bible Society Annuity insures them of a regular income for life, in good times or bad, while it helps provide the Word of God in many languages for the children of many lands.

You too may have the great happiness of sharing the Word—and of a lifetime income that starts immediately and is largely tax exempt—by investing in an American Bible Society Annuity Agreement.

AN INCOME ASSURED

Prompt, full-payments without fail for over a century

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet T-812, entitled "A Gift That Lives."

Name ☐ Mr. ☐ Mrs. ☐ Miss _____

Address _____

City _____ Zone ___ State _____

(Continued from page 6)

for our grand magazine. I say "our" because with each copy I realize more acutely the bonds of faith and fellowship which are stronger and longer than the ocean.

Possibly TOGETHER was originally designed as a national publication, but I would like to make a suggestion, for what it's worth. Australia is an active and growing branch of the Church but lacks the number and resources of the American Church. TOGETHER is a magazine too good for America to keep to itself.

Sirs, could we not work together and make this a world-wide church magazine rather than one published solely for America? It would be a magnificent venture in evangelism of the written word.

Getting *Together* in India

SELINA W. THOMAS
Bombay, India

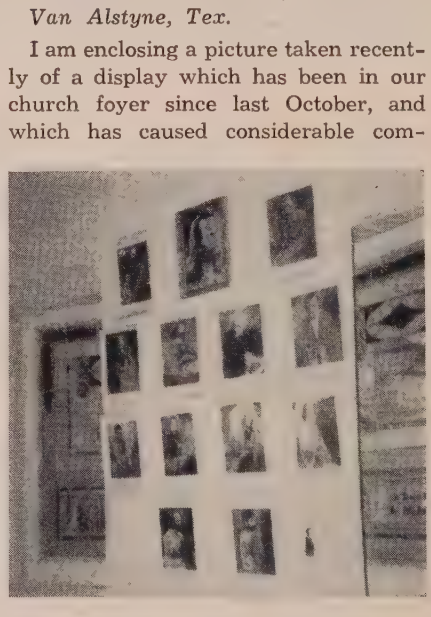
I shall be grateful if you will allow me to express my great thanks, through the medium of TOGETHER, for the donor who so thoughtfully arranged a gift subscription. The issues I shall be getting will not only be of much use to me personally but also to our local WSCS group of the Tamil Methodist Church, Bombay.

We're glad to report that the custom of sending gift subscriptions to friends and relatives in far-off lands—as well as in the USA—is growing among TOGETHER *readers. The subscription price is $3 per year.*—EDS.

Conversation Pieces for Churches

WALTER B. SULLENS, *Pastor*
Van Alstyne, Tex.

I am enclosing a picture taken recently of a display which has been in our church foyer since last October, and which has caused considerable comment. You will recognize these as framed pages from TOGETHER—Suné Richards' photo studies of the Disciples [October, 1957, pages 35-46].



Disciples: Christ stays at top center.

In the months before hanging th pictures we used the series of pictu of Christ [October, 1956, pages 39 in the same way. When we changed display we left the Sallman print top center.

These two displays have been c versation material in our church two years. Now we are hoping you will give us a series on the prop that we can use the same way.

Thank you for the suggestion. W ponder it. Meanwhile, we hope Wo of the Bible [see page 35] *will pro equally acceptable conversation pie* —EDS.

Good Use for Back Numbers

MRS. E. CLAUDE MONTGOME
Shamrock, Tex.

At home we thoroughly enjoy re ing every article in TOGETHER. The take each issue to the high-sch library (I am the librarian). The g and boys love the teen-age artic The art section is especially beaut and appealing. I clip these for my f

A 'Grazie' from Dr. Santi

DR. EMANUELE SANTI, *Codire*
Casa Materna Orphanage
Portici, Naples, Italy

We are overjoyed about the wond ful article on Casa Materna [Aug page 63]. As a result of it, many pe have written to tell us how much t enjoyed the story and the pictures, to ask for information. Several h inquired about particular children the pictures, wanting to know who t are and if they can be sponsored.

The story has been well presen I know such fine publicity will h our work.

We are thankful to God for the ma wonderful Methodist friends that have in America, and I feel sure t this fine article will win many mo

God Bless Italia, Too!

MRS. EDWIN R. MEYER
Northport, N.Y.

Your article about Casa Mate tells how the American Metho Church is helping Italian Method provide a living Christian home 560 Italian children in Naples, It Everything on the printed page refle the love of God as interpreted by Je Christ—until one sees the picture the child whose attention is focused the blackboard with the words of *Bless America* on it.

Suddenly the Christian reader reali why foreigners may grow to hate m sionaries and wish to drive them fr their shores! Why not teach Ital children to sing "God bless *Italia* . stand beside her and guide her, thro the night with a light from above"?

P EUROPE'S LAYMEN. The general Board of Lay Activities s helping Methodist laymen in Europe. Board Secretary obert G. Mayfield told a recent Conference Lay Leaders orkshop in Chicago he is sending literature and nformation to laymen overseas to help them strengthen he work of the church. [See Apathy in Europe, page 66.]

ISTERS AHEAD OF DOCTORS. An Atlanta, Ga., physician, r. Vernelle Fox, director of the Georgian Clinic of he state Commission on Alcoholism, told temperance eaders from 15 states at Lake Junaluska recently that inisters lead the medical profession in acceptance f alcoholism as an illness. He added, however, that octors are catching up.

LION DOLLARS FOR NEGRO COLLEGES. Methodism's 40,000 ongregations will be asked on "Race Relations Sunday," ebruary 8, to contribute $1 million toward the upport of the 12 church-related Negro Colleges.

ED BY ALGERIAN REBELS. Held 40 days by Algerian ebels, the Rev. Lester Griffith, 33, Methodist issionary, was released unharmed. He said his captors iscussed their problems with him, and added he found nem to be people with convictions and formidable scipline.

PERMITS RELIGIOUS FREEDOM. Bishop Frederick B. well of the New York Area, in an interview in Belgrade, id he found "complete freedom of religion" in goslavia. He said he found this particularly true the 11 Methodist churches in the country which are cting in full freedom."

GEE SPONSORS NEEDED. The Methodist Committee for verseas Relief is urgently in need of persons to ponsor several hundred refugees who will be arriving n the U.S. within the next few months from Indonesia, ong Kong, the Middle East, and other areas. Offers f sponsorship and requests for information should be ent to Dr. John S. Kulisz, MCOR, 150 Fifth Avenue, ew York 11, N.Y.

BID FOR GENERAL CONFERENCE. The Louisville (Ky.) onference will invite the Methodist General onference to meet in Louisville in 1964. If the nvitation is accepted it will mark the first time the upreme law and policy-making body of the church has et in the South since unification. The 1960 meeting ill be in Denver.

(More church news on page 64)

Samsonite

brings the upholstered look to the world's strongest steel chair

New indestructible

SAMSONITE PLASTISHIELD

Steel Folding Chair

Special Samsonite process bonds non-scuff vinyl to steel seat, for new elegance in any room!

Now—Samsonite brings you a completely *different* folding chair! Watch your surroundings take on new beauty with Samsonite upholstered-look chairs. Guaranteed by GOOD HOUSEKEEPING. In washable tan or grey monk's cloth patterns.

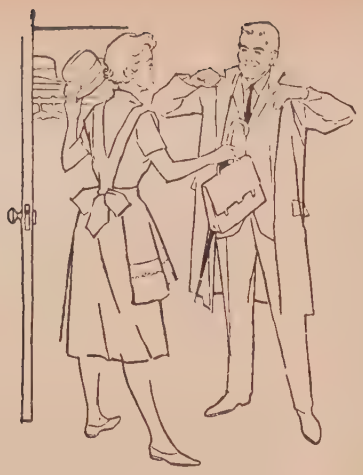
Tests prove:

Samsonite Plasti-Shield is slash-proof! Slash it! Knife blades are ineffectual against PlastiShield's surface. Won't nick, cut or tear.

Samsonite Plasti-Shield is wear-resistant! For all its luxury-fine texture, Plasti-Shield's colorful surface is durable, stands up under years of wear.

Samsonite Plasti-Shield is stain-proof! Why cry over spilled ink, nail polish, fruit stains? PlastiShield's protective surface sponges clean.

FOR FREE BOOKLET write today to: Shwayder Bros. Inc., Institutional Seating, Dept. T0-11 Detroit 29, Mich. Also Makers of Samsonite Classroom Furniture ©1958



For wives who worry about their husbands

Been wondering what in the world's gotten into your husband lately? So cranky, so jumpy, so restless? Used to sleep like a top, didn't he? But now . . .

You know, chances are he's *over-coffeed*. It happens. But when people switch to Postum, they notice a real change. Postum contains no caffein, can't worry the nerves or keep you awake at night.

Postum's such a satisfying hot drink, too. Come on now, give those over-coffeed nerves a rest—with Postum!

Postum is 100% coffee-free

Another fine product of General Foods

✠ Personal Testimony

A Letter to Roger

By AMY L. WADSWORTH

WE COULD write a letter to you—our son, who needed so much of physical care all your life—these some of the things we might say. Some we already e told you. Others we can't say, for you would see inevitability in our eyes and be sad with our sadness. if we can write this letter, from the hearts of parents o love their child, perhaps others who may not yet seen God's goodness through a similar concern will the way to a renewal of faith.

low can we ever tell you what your life has been to We can find no words to let you know how much family needs you. Your love for us, blind to all our ls, sustains our days. So much that is good in each s has been nourished by your blessed presence.

Many years ago we ceased to see the braces, the wasted s, the wheel chair, your frailty. We became conscious of your strong and steady spirit, your vivid interest mpassing so much of life you could not share.

Did the doctors say "retarded"? Somewhere in the recesses of time we seem to remember that. But ay's memory is of sparkling brown eyes shining their preciation as a Chopin waltz fills the room with rich nd. Your shout of joy as Ernie Banks bangs a home over the wall, putting the Cubs out in front, rings our ears. Your expression of pure bliss when a piece warm apple pie is popped into your mouth—as a sur- e ending to an otherwise colorless dietary meal—is ard far beyond price for the effort spent in its prep- ion.

Ve thank you for your living lessons in kindness, n which we all have learned. Because we heard you nk an elevator operator for your ride, we have learned express appreciation for services we so often took for nted. Because of you, we look beyond the surface disabilities or handicaps of those we meet and see their abilities—their worth as human individuals who are a part of a good God's total plan. Because of you, we have learned how to help without crushing independence, when to applaud endeavor, and when to be silent until an inner struggle is won.

Through the many lives which have touched yours, we have seen that race or color or creed is no barrier to love and concern between human beings. We have seen a weary policeman halt traffic at one of Chicago's busiest corners to guide your chair across the uneven bricks—gently, so your trip was not more painful. We have seen an elevator starter in one of the city skyscrapers hold a car for your use so you would not feel crowded and pushed. We have known a doctor, sick at heart over the untimely death of his own son, who lessened his anguish by ministering to you and others like you. We have known a baseball player who took time from his busy schedule to visit you and talk about your favorite sport. Our ministers have come to bring you strength and peace, and have gone away themselves strengthened by your courage.

Above all, dear son, we thank you for your never-failing faith in the goodness of God. As we have watched these long, long months, the life slipping so slowly from your frail body, we have renewed our own faith in the strength of yours. So many times we have heard you pray, "Lord, let me walk," and have watched anxiously for that day when despair might come. But instead, you have turned to us and said, with perfect confidence and trust, "When he's ready, he'll let me walk." Now, with you, we are sure that in his time, when he is ready, he will take you by the hand and you will walk with him—straight and strong at last.

The man who invented the automatic self-starter,

Charles F. Kettering, says . . .

Keep On Asking Questions

HAVING NOW passed the 82-year mark, I take the liberty of passing out this advice: *Never be afraid of failing—if you fail intelligently.*

The catch is the word "intelligently." To fail intelligently, you find out *why* you failed. Then you try again. The only time you must not fail is the last!

Stumbling is a part of what I call inventing—or, I could say, living. From each stumble we can learn something so that on the next try we don't stumble in the same rut. Mental grooves are the enemy of personal achievement and social progress.

"No man really becomes a fool until he stops asking questions," the late Charles P. Steinmetz, the electrical genius, once said. I believe that. Let me illustrate why by recalling the simple steps that led to inventing the paint used on automobiles.

In the early days of cars, we finished them off, like pianos, with varnish. For the cheaper cars, the job took 17 days; more expensive ones took 35. One day I called in all the paint experts and asked if we could shorten that part of automobile production. They thought maybe two days could be lopped off.

"Why can't you paint a car in one hour?" I asked.

"The paint won't dry," they said.

That was the best advice of the experts, so with my question still in my mind I went looking. One day I saw lacquered pin trays in a jewelry store on Fifth Avenue in New York. I bought one for $11.50. The jeweler told me he bought it from a little laboratory over in New Jersey, and there I went.

When I asked for a quart of his lacquer, the man was startled. He had never made a quart of it before. When I told him I wanted to use it on an automobile, he shook his head.

"It won't work. Put it in your spray guns and it will dry before it hits the door."

"Can't you slow it down?"

"Nope, that's impossible!"

Of course, it wasn't. One question opened another, then another. Finally, by working closely with one of the paint manufacturers we obtained a lacquer which could be sprayed on and a car completely finished in a few hours. Grooved-in thinking could have stopped us cold back at the horse-and-carriage level.

When we first put the self-starter in the automobile, the Detroit Edison people had a special meeting of the American Institute of Electrical Engineers. They wanted me to explain the self-starter, which I did, but about halfway through a dignified gentleman interrupted.

"I move this meeting come to an end," he said. "This man doesn't know what he is talking about. He has profaned every fundamental law of electrical engineering!"

He was a victim of grooved-in thinking. He was afraid to question the axioms he had accepted. He wasn't willing to sit before a problem and ask questions—*and make it ask questions.*

You don't have to work with te tubes or electricity to think like an i ventor. You can be a schoolteache preacher, office worker, or farmer an make the taking of practice sho your way of thinking.

Suppose a half dozen of us ar seated around the walls of a dar room. We are told that somewher in the open middle space is a chai Who would find it? Not those c us who sat still and philosophize about where chairs are placed.

The fellow who would locate it i the one who'd get up, then walk an stumble around until he discovere it. Nobody ever found anythin while sitting down.

So don't be afraid to stumble! An inventor will tell you that you don follow a plan far before you strik a snag. If, out of 100 ideas, you ge one that works, it's enough.

We know that in some manne green plants are able to convert sun shine into energy and growth. Whe we find how to do this we will hav found a thing of greater benefit t mankind than all the peaceful ap plications of atomic energy.

I believe we can convert sunshin without growing plants. We looked at birds until we learned how to fly. but the Wright brothers didn't put feathers on their airplanes.

All of us have a tendency to ac cept things of the past as fixed things that can't be changed or improved Some years ago someone turned over to us an automobile spring that kept breaking. Mechanically, it was sim ple—merely a bar of steel 18 inches

ng, two inches wide, and a quarter an inch thick. Could anyone pro- ıce a spring like that which ouldn't break?

The answer from the manufac- rers was, "No." At 2,000 flexings is spring could be expected to eak. Well, we subjected the spring a special treatment. We bom- rded it with little steel balls—and mething happened to the mole- les in those springs. They started ugging" one another so tightly at none of those pieces of steel uld be broken, even at 5 million up d down bends!

Once we played a little game in y laboratory. I asked the chemists prescribe the worst possible thing ith which to lubricate a testing achine. They went into a huddle d soon announced: "We've got it: her." Well, we started to load that achine, using ether as a lubricant. 'e ran out of weights at 30,000 unds per square inch—five times hat it had been able to stand when e used regular oil!

All of us ought to come right out and admit that we don't know much about anything. If I ask why you can see through a pane of glass, you might reply: "Because it is transparent." Now that sounds logical and well educated because the dictionary says that something transparent is something you can see through. But, when you tell me glass is transparent what you are really saying to me is: "You can see through a pane of glass because you can see through a pane of glass."

Like everyone else, inventors must learn humility. The earth and the stars were here, running smoothly, long before we got here and we have contributed little to it all. We did not do anything to make the trees, although I'd like to find out how they convert sunshine into energy. We didn't make the bugs, bees, and butterflies. Yet when we mortals do something, we hammer our chests. We invent a camera and get all excited about it, but not in a million years could we make a human eye. We are vain because we split the atom, but all science has done is to unlock a secret that has been there all the time. And if we had to run ourselves for five minutes on what we know about ourselves, we wouldn't last 30 seconds.

Each of us, whatever our vocation, should be a humble worker thankful for the privilege to do something for our fellow men. Do this, and we can hear an echo from the Great Intelligence saying: "Just in proportion as you recognize your ignorance, the road for greater knowledge will be opened."

What is our world going to be like 10 or 20 years from now? I don't know. Looking ahead is hard.

The night before I passed my 80th milestone a friend called me, saying, "Looking back on your life, would you say—" but I interrupted him.

"I'm not going to say that," I told him, "because all the great opportunities are ahead!"

I believe that. The things we don't know are innumerably large. We can discover them and I believe we will —if we aren't afraid to keep on asking questions!

The man who would find a chair in a dark room must hunt for it— not philosophize about it.

the Candle in th

Here is a story for fireside reading,

a gentle tale of a little girl's fancies

and how they made a tiny candle

glorify the Christmas Day.

THE SMALL GIRL'S mother was saying, "The onions will be silver and the carrots will be gold—"

"And the potatoes will be ivory," said the Small Girl, and they laughed together.

The Small Girl's mother had a big white bowl in her lap and she was cutting up vegetables. The onions were the hardest, because one cried a little over them.

"But our tears will be pearls," said the Small Girl's mother, and they laughed at that and dried their eyes, and found the carrots much easier, and the potatoes the easiest of all.

Then the Next Door Neighbor came in and said, "What are you doing?"

"We are making a beefsteak pie for our Christmas dinner," said the Small Girl's mother.

"And the onions are silver, and the carrots gold, and the potatoes ivory," said the Small Girl.

"I am sure I don't know what you are talking about," said the Next Door Neighbor. "We are going to have turkey for Christmas, and oysters and cranberries and celery."

The Small Girl laughed and clapped her hands. "But we are going to have a Christmas pie—and the onions are silver and the carrots gold—"

"You said that once," said the Next Door Neighbor, "and I should think you'd know they weren't anything of the kind."

"But they are," said the Small Girl, all shining eyes and rosy cheeks.

"Run along, darling," said the Small Girl's mother, "and find poor Pussy Purr-up. He's out in the cold. And you ca put on your red sweater and red cap."

So the Small Girl hopped away like a happy robin, and th Next Door Neighbor said,

"She is old enough to know that onions aren't silver."

"But they are," said the Small Girl's mother, "and th carrots are gold, and the potatoes are—"

The Next Door Neighbor's face was flaming.

"If you say that again, I'll scream. It sounds silly to me."

"But it isn't in the least silly," said the Small Girl' mother, and her eyes were as blue as sapphires and as clea as the sea; "it is sensible. When people are poor, they hav to make the most of little things. And we'll have only a pound of steak in our pie, but the onions will be silver—"

The lips of the Next Door Neighbor were folded in a thin line. "If you had acted like a sensible creature, I shouldn't have asked you for the rent."

The Small Girl's mother was silent for a moment, then she said: "I am sorry—it ought to be sensible to make the best of things."

"Well," said the Next Door Neighbor, sitting down in a chair with a stiff back, "a beefsteak pie is a beefsteak pie. And I wouldn't teach a child to call it anything else."

"I haven't taught her to call it anything else. I was only trying to make her feel that it was something fine and splendid for Christmas Day, so I said that the onions were silver—"

"Don't say that again," snapped the Next Door Neighbor, "and I want the rent as soon as possible."

READER'S CHOICE

A good story lasts—and this simple Christmas tale is as fresh and moving today as when it first appeared in the December, 1924, *Good Housekeeping*. We reproduce it here by permission, and send our special thanks to Mrs. Emerson R. Coe, Mesa, Ariz., as the first of six readers to nominate it.—*Eds.*

By TEMPLE BAILEY

Forest

With that, she flung up her head and marched out of the front door, and it slammed behind her and made wild echoes in the little house.

And the Small Girl's mother stood there alone in the middle of the floor, and her eyes were like the sea in a storm.

But presently the door opened, and the Small Girl, looking like a redbreast robin, hopped in, and after her came a great black cat with his tail in the air, and he said "Purr-up," which gave him his name.

And the Small Girl said, out of the things she had been thinking, "Mother, why don't we have turkey?"

The clear look came back into the eyes of the Small Girl's mother, and she said, "Because we are content."

And the Small Girl said, "What is 'content'?"

And her mother said: "It is making the best of what God gives us. And our best for Christmas Day, my darling, is a beefsteak pie."

So she kissed the Small Girl, and they finished peeling the vegetables, and then they put them with the pound of steak to simmer on the back of the stove.

After that, the Small Girl had her supper of bread and milk, and Pussy Purr-up had milk in a saucer on the hearth, and the Small Girl climbed up in her mother's lap and said:

"Tell me a story."

But the Small Girl's mother said, "Won't it be nicer to talk about Christmas presents?"

And the Small Girl sat up and said, "Let's."

And the mother said, "Let's tell each other what we'd rather have in the whole, wide world—"

"Oh, let's" said the Small Girl. "And I'll tell you first that I want a doll—and I want it to have a pink dress—and I want it to have eyes that open and shut—and I want it to have shoes and stockings—and I want it to have curly hair——"

She had to stop, because she didn't have any breath left in her body, and when she got her breath back, she said, "Now, what do you want, Mother—more than anything else in the whole, wide world?"

"Well," said her mother, "I want a chocolate mouse."

"Oh," said the Small Girl, scornfully, "I shouldn't think you'd want that."

"Why not?"

"Because a chocolate mouse—why, a chocolate mouse isn't anything."

"Oh, yes, it is," said the Small Girl's mother. "A chocolate mouse is Dickory-Dock, and Pussy-Cat-Pussy-Cat-Where-

Have-You-Been—and it's Three-Blind-Mice—and it's A-Frog-He-Would-a-Wooing-Go—and it's——"

The Small Girl's eyes were dancing. "Oh, tell me about it."

And her mother said: "Well, the mouse in Dickory-Dock ran *up* the clock, and the mouse in Pussy-Cat-Pussy-Cat was frightened *under* a chair, and the mice in Three-Blind-Mice ran *after* the farmer's wife, and the mouse in A-Frog-He-Would-a-Wooing-Go went *down* the throat of the crow."

And the Small Girl said, "Could a chocolate mouse do all that?"

"Well," said the Small Girl's mother, "we could put him *on* the clock, and *under* a chair, and cut his tail *off* with a carving knife, and at the very last we could eat him *up* like a crow."

The Small Girl shivered deliciously. "And he wouldn't be a real mouse?"

"No, just a chocolate one with cream inside."

"Do you think I'll get one for Christmas?"

"I'm not sure."

"Would he be nicer than a doll?"

The Small Girl's mother hesitated, then told the truth. "My darling—Mother saved up the money for a doll, but the Next Door Neighbor wants the rent."

"Hasn't Daddy any more money?"

"Poor Daddy has been sick so long."

"But he's well now."

"I know. But he has to pay money for doctors, and money for medicine, and money for your red sweater, and money for milk for Pussy Purr-up, and money for our beefsteak pie."

"The Boy Next Door says we're poor, Mother."

"We are rich, my darling. We have love, and each other, and Pussy Purr-up."

"His mother won't let him have a cat," said the Small Girl, with her mind still on the Boy Next Door, "but he's going to have a radio."

"Would you rather have a radio than Pussy Purr-up?"

The Small Girl gave a crow of derision. "I'd rather have Pussy Purr-up than anything else in the whole, wide world."

At that, the great cat, who had been sitting on the hearth with his paws tucked under him and his eyes like moons, stretched out his satin-shining length and jumped up on the arm of the chair beside the Small Girl and her mother, and began to sing a song that was like a mill wheel away off. He purred so long and so loud that at last the Small Girl grew drowsy.

"Tell me some more about the chocolate mouse," she sai and nodded, and slept.

The Small Girl's mother carried her into another roor put her to bed, and came back to the kitchen—and it w full of shadows.

But she did not let herself sit among them. She wrappe herself in a great cape and went out into the cold dusk, wi a sweep of wind, heavy clouds overhead, and a band of du orange showing back of the trees where the sun had burne down.

She went straight from her little house to the big hou of the Next Door Neighbor and rang the bell at the back e trance. A maid let her into the kitchen and there was th Next Door Neighbor, and the two women who worked f her, and a Daughter-in-Law who had come to spend Chris mas. The great range was glowing, and things were sir mering, and things were stewing and things were steamin and things were broiling, and there was a fragrance of thousand delicious dishes in the air.

And the Next Door Neighbor said: "We are trying to g as much done as possible tonight. We are having 12 peop for Christmas dinner tomorrow."

And the Daughter-in-Law, who was all dressed up and ha an apron tied about her, said in a sharp voice, "I can't s why you don't let your maids work for you."

And the Next Door Neighbor said: "I have always worke There is no excuse for laziness."

And the Daughter-in-Law said: "I'm not lazy, if that what you mean. And we'll never have any dinner if I ha to cook it," and away she went out of the kitchen with tea of rage in her eyes.

And the Next Door Neighbor said, "If she hadn't go when she did, I should have told her to go," and there w rage in her eyes, but no tears.

She took her hands out of the pan of bread crumbs an sage, which she was mixing for the stuffing, and said to th Small Girl's mother:

"Did you come to pay the rent?"

The Small Girl's mother handed her the money, and th Next Door Neighbor went upstairs to write a receipt. N body asked the Small Girl's mother to sit down, so she stoo in the middle of the floor, and sniffed the entrancing fr grances, and looked at the mountain of food which woul have served her small family for a month.

While she waited, the Boy Next Door came in and h said, "Are you the Small Girl's mother?"

"Yes."

"Are you going to have a tree?"

"Yes."

"Do you want to see mine?"

"It would be wonderful."

So he led her down a long passage to a great room, an there was a tree which touched the ceiling, and on the ver top branches and on all the other branches were myriads o little lights which shone like stars, and there were gold ball and silver ones, and gold bells and silver ones, and red an blue and green bells—and under the tree and on it wer toys for boys and toys for girls, and one of the toys was doll in a pink dress!

At that, the heart of the Small Girl's mother tightened and she was glad she wasn't a thief or she would have snatched at the pink doll when the Boy wasn't looking an hidden it under her cape and run away with it!

The Boy Next Door was saying: "It's the finest tree an body has around here. But Dad and Mother don't know tha I've seen it."

"Oh, don't they?" said the Small Girl's mother.

"No," said the Boy Next Door with a wide grin, "and it' fun to fool 'em."

"Is it?" said the Small Girl's mother. "Now, do you know, hould think the very nicest thing in the whole, wide world ould be *not* to have seen the tree."

The Boy Next Door stared and said, "Why?"

"Because," said the Small Girl's mother, "the nicest thing the world would be to have somebody tie a handkerchief ound your eyes, as tight as tight, and then to have somedy take your hand and lead you in and out and in and t and in and out, until you didn't know where you were, d then to have them untie the handkerchief—and there ould be the tree—all shining and splendid."

She stopped, but her singing voice seemed to echo and echo in the great room.

The Boy's staring eyes had a new look in them.

"Did anybody ever tie a handkerchief over your eyes?"

"Oh, yes."

"And lead you in and out, and in and out?"

"Yes."

"Well, nobody does things like that in our house. They nk it's silly."

The Small Girl's mother laughed, and her laugh tinkled e a bell. "Do you think it is silly?"

He was eager. "No, I don't."

She held out her hand to him. "Will you come and see our ?"

"Tonight?"

"No, tomorrow morning—early."

"Before breakfast?"

She nodded.

"I'd like it."

So that was a bargain, with a quick squeeze of their hands it. And the Small Girl's mother went back to the kitchen, d the Next Door Neighbor came down with the receipt, d the Small Girl's mother went out of the back door and and that orange band which had burned on the horizon s gone, and that there was just the wind and the sighing the trees.

Two men passed her on the brick walk which led to the use, and one of the men was saying:

"If you'd only be fair to me, Father."

And the other man said, "All you want of me is money."

"You taught me that, Father."

"Blame it on me!"

"You are to blame. You and Mother. Did you ever show e the finer things?"

Their angry voices seemed to beat against the noise of the wind and the sighing trees, so that the Small Girl's mother shivered and drew her cape around her, and ran on as fast as she could to her little house.

There were all the shadows to meet her, but she did not sit among them. She made coffee and a dish of milk toast, and set the toast in the oven to keep hot, and then she stood at the window watching. At last she saw through the darkness what looked like a star low down, and she knew that the star was a lantern, and she ran and opened the door wide.

And the young husband set the lantern down on the threshold, and took her in his arms, and said, "The sight of you is more than food and drink."

When he said that, she knew he had had a hard day, but her heart leaped because she knew that what he had said of her was true.

Then they went into the house together and she set the food before him. And, that he might forget his hard day, she told him of her own. And when she came to the part about the Next Door Neighbor and the rent, she said,

"I am telling you this because it has a happy ending."

And he put his hands over hers and said, "Everything with you has a happy ending."

"Well, this is a happy ending," said the Small Girl's mother, with all the sapphire in her eyes emphasizing it. "Because when I went over to pay the rent I was feeling how poor we were, and wishing that I had a pink doll for baby, and books for you, and—and—and a magic carpet to carry us away from work and worry. And then I went into the kitchen of the big house, and there was everything delicious and delectable, and then I went into the parlor and saw the tree—with everything hanging on it that was glittering and gorgeous—and then I came home," her breath was quick and her lips smiling, "I came home—and I was glad I lived in my little house."

"What made you glad, dearest?"

"Oh, love is here; and hate is there, and a boy's deceit, and a man's injustice. They were saying sharp things to each other—and—and—their dinner will be a—stalled ox. And in my little house is the faith of a child in the goodness of God and the bravery of a man who fought for his country——"

She was in his arms now.

"And the blessing of a woman who has never known defeat." His voice broke on the words.

In that moment it seemed as if the wind stopped blowing and as if the trees stopped sighing and as if there was the sound of a heavenly host singing—

The Small Girl's mother and the Small Girl's father sat up very late that night. They popped a great bowlful of crisp snowy corn and made it into balls. They boiled sugar and molasses and cracked nuts and made candy of them. They cut funny little Christmas fairies out of paper and painted their jackets bright red, with round silver buttons of the tinfoil that came on cream cheese. And then they put the balls and the candy and the painted fairies and a long red candle in a big basket and set it away. And the Small Girl's mother brought out the chocolate mouse.

"We will put this on the clock," she said, "where her eyes will rest on it the first thing in the morning."

So they put it there and it seemed as natural as life, so that Pussy Purr-up positively licked his chops and sat in front of the clock as if to keep his eye on the chocolate mouse.

And the Small Girl's mother said, "She was lovely about giving up the doll, and she will love the tree."

"We'll have to get up very early," said the Small Girl's father.

"And you'll have to run ahead and light the candle."

Well, they got up before the dawn the next morning, and so did the Boy Next Door. He was there on the step, waiting, blowing his hands and beating them quite like the poor little boys in a Christmas story who haven't any mittens.

But he wasn't a poor little boy, and he had so many pairs of fur-trimmed gloves that he didn't know what to do with them, but he had left the house in such a hurry that he had forgotten to put them on.

So there he stood on the front step of the little house, blowing on his hands and beating them. And it was dark, with a sort of pale shine in the heavens, which didn't seem to come from the stars or to herald the dawn; it was just a mystical silver glow that set the Boy's heart to beating.

He had never been out alone like this. He had always stayed in his warm bed until somebody called him, and then he had dressed and gone down to breakfast, where his father scolded because he was late, and his mother scolded because he ate too fast. But this day had begun with adventure, and for the first time, under that silver sky, he felt the thrill of it.

Then suddenly someone came around the corner—someone tall and thin, with a cap on his head and an empty basket in his hands.

"Hello," he said. "Merry Christmas."

It was the Small Girl's father, and he put the key in the lock, and went in, and turned on a light, and there was the table set for four.

And the Small Girl's father said: "You see, we have set a place for you. We must eat something before we go out."

And the Boy said: "Are we going out? I came to see the tree."

"We are going out to see the tree."

Before the Boy Next Door could ask any questions, the Small Girl's mother appeared with her finger on her lips and said: "Sh-sh," and then she began to recite in a hushed voice,

"Hickory-Dickory-Dock—"

Then there was a little cry and the sound of dancing feet and the Small Girl in a red dressing gown came flying in.

"Oh, Mother, the mouse is *on* the clock. The mouse is *on* the clock!"

Well, it seemed to the Boy Next Door that he had never seen anything so exciting as the things that followed. The chocolate mouse went *up* the clock and *under* the chair—and would have had its tail cut *off* except that the Small Girl begged to save it.

"I want to keep it as it is, Mother."

And playing this game as if it were the most important thing in the whole, wide world were the Small Girl's mother and the Small Girl's father, all laughing and flushed, and chanting the quaint old words to the quaint old music.

The Boy Next Door held his breath for fear he would wake up from this entrancing dream and find himself in his own big house, alone in his puffy bed, or eating breakfast with his stodgy parents who never had played with him in his life. He found himself laughing, too, and flushed and happy, and trying to sing in his funny boy's voice,

"Heigh-o, says Anthony Rowley!"

The Small Girl absolutely refused to eat the mouse. "He's my darling Christmas mouse, Mother."

So her mother said, "Well, I'll put him on the clock again, where Pussy Purr-up can't get him while we are out."

"Oh, are we going out?" said the Small Girl, round-eyed.

"Yes."

"Where are we going?"

"To find Christmas."

That was all the Small Girl's mother would tell. So they had breakfast, and everything tasted perfectly delicious to the Boy Next Door. But first they bowed their heads, and the Small Girl's father said:

"Dear Christ child, on this Christmas morning bless these children, and help us all to keep our hearts young and full of love for thee."

The Boy Next Door, when he lifted his head, had a funny
eling as if he wanted to cry, and yet it was a lovely feeling,
warm and comfortable.

For breakfast they each had a great baked apple, and
eat slices of sweet bread and butter, and great glasses of
ilk, and as soon as they had finished, away they went, out
the door and down into the wood back of the house, and
nen they were deep in the wood, the Small Girl's father
ok out of his pocket a little flute and began to play, and
played thin, piping tunes that went flittering around
nong the trees, and the Small Girl hummed the tunes, and
r mother hummed the tunes until it sounded like singing
es, and their feet fairly danced, and the Boy found him-
lf humming and dancing with them.

Then suddenly the piping ceased, and a hush fell over the
ood. It was so still that they could almost hear each other
eathe—so still that when a light flamed suddenly in that
en space it burned without a flicker.

The light came from a red candle that was set in the top
a small living tree. It was the only light on the tree, but
showed the snowy balls, and the small red fairies whose
ats had silver buttons.

"It's our tree, my darling," he heard the Small Girl's
other saying.

Suddenly it seemed to the Boy that his heart would burst
his breast. He wanted someone to speak to him like
at. The Small Girl sat high on her father's shoulder, and
r father held her mother's hand. It was like a chain of
ld, their holding hands like that and loving each other.

The Boy reached out and touched the woman's hand. She
oked down at him and drew him close. He felt warmed
d comforted. The red candle burning there in the dark-
ss was like some sacred fire of friendship. He wished that
would never go out, that he might stand there watching it,
ith his small cold hand in the clasp of the Small Girl's
other.

It was late when the Boy Next Door got back to his own house. But he had not been missed. Everybody was up and everybody was angry. The Daughter-in-Law had declared the night before that she would not stay another day beneath that roof, and off she had gone with her young husband and her little girl, who was to have had the pink doll on the tree.

"And good riddance," said the Next Door Neighbor.

But she ate no breakfast, and she went out to the kitchen and worked with her maids to get the dinner ready, and there were covers laid for nine instead of 12.

And the Next Door Neighbor kept saying, "Good riddance—good riddance," and not once did she say, "Merry Christmas."

But the Boy Next Door held something in his heart that was warm and glowing like the candle in the forest, and so he came to his mother and said,

"May I have the pink doll?"

She spoke frowningly. "What does a boy want of a doll?"

"I'd like to give it to the Small Girl next door."

"Do you think I buy dolls to give away in charity?"

"Well, they gave me a Christmas present."

"What did they give you?"

He opened his hand and showed a little flute tied with a gay red ribbon. He lifted it to his lips and blew on it, a thin, piping tune—

"Oh, that," said the mother, scornfully. "Why, that's nothing but a reed from the pond!"

But the Boy knew that it was more than that. It was a magic pipe that made you dance and made your heart warm and happy.

So he said again, "I'd like to give her the doll," and he reached out his little hand and touched his mother's—and his eyes were wistful.

His mother's own eyes softened—she had lost one son that day—and she said, "Oh, well, do as you please," and went back to the kitchen.

The Boy Next Door ran into the great room and took the doll from the tree, and wrapped her in paper, and flew out of the door and down the brick walk and straight into the little house.

When the door was opened, he saw that his friends were just sitting down to dinner—and there was the beefsteak pie all brown and piping hot, with a wreath of holly, and the Small Girl was saying,

"And the onions were silver, and the carrots gold."

The Boy Next Door went up to the Small Girl and said, "I've brought you a present."

With his eyes all lighted up, he took off the paper in which it was wrapped, and there was the doll, in rosy frills, with eyes that opened and shut, and shoes and stockings, and curly hair that was bobbed and beautiful.

And the Small Girl, in a whirlwind of happiness, said, "Is it really *my* doll?"

And the Boy Next Door felt very shy and happy, and he said, "Yes."

And the Small Girl's mother said, "It was a beautiful thing to do," and she bent and kissed him.

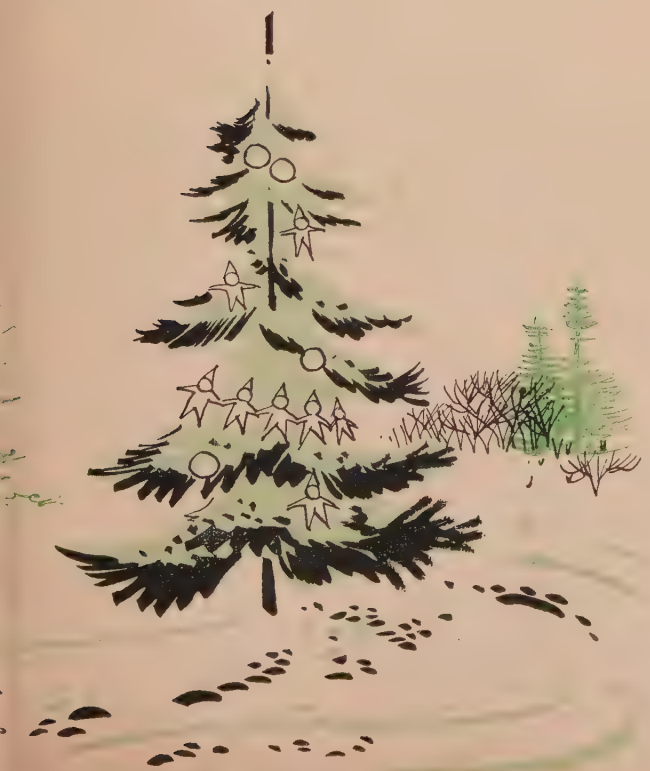
Again that bursting feeling came into the Boy's heart, and he lifted his face to hers and said, "May I come sometimes and be your boy?"

And she said, "Yes."

And when at last he went away, she stood in the door and watched him, such a little lad, who knew so little of loving. And because she knew so much of love, her eyes filled to overflowing.

But presently she wiped the tears away and went back to the table. And she smiled at the Small Girl and at the Small Girl's father.

"And the potatoes were ivory," she said. "Oh, who would ask for turkey, when they can have a pie like this?"



NEVER A DULL MOMENT!

When Eugene Browning's gifted family gets together, music resounds in Lee's Summit, Mo. Youngest is Robert, two, at right with E. C., four. Barbara (next page) is six. Eldest girl is 14. This Methodist family's funfests—which started out as a lark—are in such demand that they may pay children's way through college!

Children Can

YOU'RE familiar, I'm sure, with the picture of the All-American boy held captive by his violin while his playmates run off for an afternoon of baseball or fishing. And even though I'm a professional musician, I confess this is a sad picture. When baseball collides violently with music, I say let baseball win.

But children *can* learn to love music, although they can't be forced to do so. There is a right and a wrong time to begin lessons, as well as a right and wrong way to practice. I know, because my first teacher almost spoiled my musical career before it began!

That teacher taught in such a dry, uninteresting way that I hid whenever he was expected. Luckily, my parents were wise enough to change teachers and I got along famously. We even played duets together! My mother and my sister also played duets with me, which encouraged me to practice. As a result, music has been an important part of my life from my early childhood in Russia.

In those days, I wanted to make a good showing to earn praise for carrying my part well. When I was onl five, I learned that music is a matter of melody an rhythm, rather than mere finger exercises; I learned, to that even practice can be fun. Suddenly, the whole reali of music opened up for me! We were playing melodi and beautiful pieces together. Even advanced music b came easy, because in a duet the compositions ar divided, one person playing accompaniment, the othe melody.

Playing together was the way we shared music i the Kostelanetz family. It drew us closer together—an it certainly taught me to love music. Today I know man families who have found spiritual comfort, a deepe enjoyment of life, and the best sort of fun for thei children through shared family music. I wish it coul happen more often!

Never mind if everyone in the family is unskilled There's a wealth of simple music that's fun to play. You may even begin with nursery tunes, but you need no end there.

Love Music

By ANDRE KOSTELANETZ

Well-known conductor

Two of my friends have a young daughter who fell love with the flute. She spent her allowances on re-ordings of flute music and lived from one lesson to the ext. The mother, wondering how to join in her aughter's new hobby, turned to the piano, on which e had taken lessons as a child. Dad, not to be left out, unted up the ukelele he'd played in college. The music ey made together was dismal at first, but it was fun and you should hear this family trio today!

Many well-known musicians learned in this manner d some continue for years as members of family or-nizations. The Trapp family choir has delighted peo-e all over the world. One of the Kurtz brothers is a oted violinist, the other a noted cellist. Robert Weede ou may have heard him in *Most Happy Fella* on roadway) takes part in regular songfests with his wife d sons. The Lombardos have been making "the veetest music this side of heaven" for a good many ars now. And most teen-agers will recognize young icky Nelson, whose parents, Ozzie Nelson and Harriet Hilliard, were outstanding popular musicians a few years ago.

Even in the face of today's rising prices, music remains an uncomplicated luxury for the entire family. It is a child's rightful heritage and within reach of almost everyone.

I don't believe a home can be happy without some evidence of music. I hope more people—especially parents—will learn not to shy away from the simple, satisfying art of just making music!

It doesn't have to be good music. What is important is that here is a form of expression that should not be stifled merely because it may be inferior. It should be encouraged because it can be improved. And the effort needn't be costly.

One thing is certain—you can't know whether your child will be interested in music until he is given the opportunity to hear good music, to study an instrument, or to sing.

My rules for bringing music into a child's life are

simple. First, create a feeling that music is fun. Second, help your child become interested in active participation with others. And third, give him a reason to practice!

Love of music is instinctive with most of us. To know music is to love and appreciate it even more. Even a tiny baby quickly responds to soft music. I've known a one-year-old who apparently enjoyed chamber music and Brahms' symphonies!

Anything may spark a child's interest—a neighbor's piano, Christmas carolers, a small phonograph of his own. When music is a part of a child's early life, it is easier to approach the next step—music lessons.

Lessons mean practice, the more the better. Having a goal will encourage a child to practice. Perhaps that goal is simply being good enough to play in a school recital. My first public appearance was exactly that—at the age of six. And once I'd heard applause, I was committed forever to music as a way of life.

One teen-age girl I heard about recently had suddenly lost interest in the piano. Then, just as suddenly, she went back to spending long hours at practice. Her inspiration: a new boy friend who played the saxophone. Now she wanted to be good enough to accompany her beau; she had a real reason to practice—and improved rapidly.

UNFORTUNATELY, practice sessions don't always have romance as an inspiration. Often they require parental ingenuity. For parents who must listen to practice hours, the piano is the easiest, most logical instrument for study. While you may be poor on interpretation, shading, and feeling for music, all it takes to get harmony out of a piano is to hit the right notes. Wrong notes are so easily detected that even a beginner can't avoid hearing them.

But when all is said and done, the choice of a musical instrument should be the child's own. Children become attached to a particular instrument for reasons of their own. Whatever instrument he picks, don't expect the normal child always to be eager to practice. There's not one living musician, no matter how accomplished, who hasn't at some time hated practice so much that he wanted to abandon music!

These little storms can be ridden out. Be sure you use care in selecting the teacher. Your child will do better with someone he likes, someone capable of inspiring his interest. Money doesn't enter into this problem. Many inexpensive teachers can start your child off with greater enthusiasm than the most expensive teacher.

Take note, too, of improvements. Be lavish with praise when praise is deserved. Don't condemn a poor performance; ups and downs are normal. So long as there is improvement in the course of a year, an occasional bad performance is nothing to worry about.

For both parent and teacher, sound psychology is important. Don't say, "You played that better yesterday" or "Maybe you'll do better tomorrow." Take a positive approach, as did the late Dr. Frederick Stock of the Chicago Symphony. He never said, "You played a wrong note." He always said, "You know, the right note is thus-and-so."

Remember, mere finger exercises are not very interesting at any age. A clever teacher will suggest e ercise books in which finger work is arranged in harmonious form. If plain, unvarnished scales are esse tial, say to the child, "Listen to the tone—it should soun like raindrops on the window" or "Play it *ver* softly going up and a little louder coming down." Th gives a child something to do besides merely strikin keys.

Use common sense, too, in deciding the right mome for practice. Your child will want a few minutes to rela between homework and music practice. If he's done tw hours' homework, don't say, "Now, you sit down an practice." That's psychologically the wrong time. L the child play in the yard a little while, or read, or rela with a game. Then he'll be less reluctant to go to h music.

To add interest, vary the music with the seasons—little gimmick that works just as well with family en sembles as with the budding soloist. Fall means footba and college music; spring means delicate Elizabethan c folk tunes; Christmas, of course, brings carols, and i summer you may want to choose music that ripple like cool water.

Today's young people embrace music as a whole. Th classics are as available as the hit songs. Even if one coul imagine a home without TV, radio, phonograph, c musical instrument, there's always a jukebox just aroun the corner for young people to enjoy. I'm not one t condemn the jukebox, either, for often it is a steppin stone to a liking for all music. It isn't so far as one migh think from Dave Brubeck to Debussy, or Roger William to Bach.

Another point: Don't overlook the musical instru ment we carry in our throats. It was Robert Schuman who said singing is the greatest expression a perso can have because *you* yourself are the instrument. A child needs scant encouragement to sing. Usually he wil sing for the sheer joy of being alive. It makes no differ ence whether he can carry a tune; don't discourage him

Singing can find ready outlets in school choral so cieties and church choirs. The average choirmaster, ever as an amateur, is a pretty fair musician who will help a child to a much deeper appreciation of music. In a church choir, the child receives important training and learns to work harmoniously with others.

FOR any youth who aspires to a professional career technical perfection and concentrated work are de manded. Nevertheless, parents should remember that most musicians play only for their own satisfaction. So if, along the way, your child gives in to other distrac tions—TV, radio, after-school sports—don't be alarmed This is likely to happen when he enters his teens and becomes more interested in things outside himself and his own home. If this happens you may decide that both lessons and practice may as well stop. Then all you can do is wait and hope.

Regardless of the outcome, all is not lost. Gifted or not, serious or not, your child has enriched his life. While the rewards of music are often intangible, they last a lifetime and will provide immeasurable enjoyment in the years ahead.

Every Sunday morning half the city's firemen roll into the Central fire station to attend Sunday school, led by the Men's Bible Class of the Edenton Street Church.

When a Fire Starts
Sunday School Waits

TO THE 100,000 or so people of Raleigh, N.C., going to church on Sunday as natural as turning out the tobacco, cotton, and lumber products that elp keep the city on its feet. And when the people can't go to church, it's ıe church that does the going.

Three years ago when Raleigh firemen on Saturday-night and Sunday-morn-ıg shifts found it impossible to attend church services because of their uties, members of the Men's Bible Class of Edenton Street Methodist Church t out to find an answer. With approval of Fire Chief J. B. Keeter, they ıaugurated a Sunday school in the Central (downtown) firehouse. The ıove was so successful it prompted another denomination to start similar rvices in a firehouse across town.

Only twice in three years have alarms interrupted the firehouse Sunday hool. The only other time firemen failed to attend was when Edenton reet Church burned on a Saturday night—and they were too exhausted.

Lesson finished, Bible-class leader E. Y. Floyd leaves. With two others, he has guided the firemen since the group was first organized on November 3, 1955.

bout 30 firemen attend each class. Only twice in three years have services en disrupted. Fire trucks stand inside the station, ready to be manned.

Drinking on Airlines?

U.S. AIRLINES first served liquor aloft in 1949—to compete wit freewheeling foreign companies. The table (opposite page) show how the practice has spread among major services. Small lines usuall don't serve drinks. Of some 3,000 daily flights in the U.S., liquo is served on about 500, with a maximum of two drinks per perso

No other of the many "extras" designed to woo passengers ha evoked such controversy. The Methodist Church, through its Boar of Temperance, has been especially active in the effort to secur prohibitory legislation. A dozen such bills have come up in Congres

Now, to bring the issue clearly and fairly before our readers *TOGETHER* has gone to the men and women who own and fly com mercial airlines. In general, the owners favor serving liquor in flight the crews are strongly opposed. Here are both sides. We will wel come your letters on this question, which promises to become warm issue in Washington this winter.—*Your Editors.*

Airlines Try to Meet Wishes of the Majority

Stuart G. Tipton
President, Air Transport Association of America

SPEED and safety are two dominating reasons for the rapid rise of airline travel. But a third also must be recognized: the airlines' responsiveness to the desires of its passengers.

The proposal to limit by law the serving of liquor on planes would mark a partial return to Prohibition, which was rejected by a solid majority of citizens in 1933 when the 18th Amendment was repealed.

As a public-service industry, we have the responsibility to serve well not only the postal service and the national defense, but also the foreign and domestic commerce.

Backed by their traditional philosophy of service to passengers, airlines provide beverage service on some flights. In this, they are not unique in the transportation field for alcoholic beverages also are served on trains and steamships.

The same desire to serve the public motivates airlines to offer other services. Special meals are provided for diabetics or other passengers on restricted diets, to meet religious preferences; baby-food kits are on hand for traveling infants and cooked-to-order steaks for the gourmet. And for the sick, stretcher facilities are available.

Though the majority of passengers approve serving liquor, let us examine the objections of those who do not.

First are those either moral or religious in nature. We are well aware that consumption of alcoholic beverages is prohibited in the doctrines of a number of religious groups. We respect their beliefs. But, on the other hand, many other groups have neither religious nor moral objections to drinking. With these groups we also have no quarrel. Though protecting the individual's right to drink or not to drink, the airlines oppose any lack of morality which would result from excesses.

But these are all subjective views and are not basic in any consideration by Congress of whether alcoholic beverages should be served on aircraft.

All parties to this difference of view agree, I believe, that alcoholic beverages should not be served if such service is in any way a compromise with the safety of flight operations. We are convinced that *it does not* and there has been no evidence which has in any way changed our position or viewpoint

Were safety at stake, the federa agencies responsible for airline opera tions would not permit service o alcohol. Even more important, th airlines themselves, with their record and reputations for safe operation at stake, would be the first to rejec liquor service if it posed any hazard

In more than 20 years since U.S airlines began serving alcoholi beverages, there has not been a singl accident which has been traced t drinking on planes.

Why, then, is there a problem? I dates back to the summer of 195 when the Air Line Pilots Associatio first questioned the service of alco holic beverages on air-carrier aircraf and later were supported by the Ai Line Stewards and Stewardesse Association.

That summer, a letter from th pilots to the Civil Aeronautics Board (CAB) set off an investigatio which, according to the Board ". . . did not disclose any incident in which the serving of alcoholi beverages in air carrier operations might have jeopardized flight safety." Nor has a continuing investigation by the Board since disclosed any Investigation and monitoring of the situation by the Civil Aeronautics Administration has disclosed none either.

Then—on three occasions during 1954-55—the CAB asked the pilots

give it factual information, but ot no answer. Yet, at the same time, ie pilots issued public statements sting alleged incidents. On January 1956, the Board sought facts from ie pilots and again found no hazard volved.

Still again, in July, 1957, the Board lled upon the pilot and stewardess roups, along wtih the Air Transport ssociation, to cite flight-safety opardy incidents connected with rvice or consumption of liquor.

Ultimately, the pilots listed 34 inci-nts alleged to have a bearing on fety. Investigation of each showed at, of the incidents, in only six as liquor service aloft said to be a ctor. Of the six, three were not ported to the airline; one could ot be traced due to insufficient data; ie was obviously incorrect since ie airline in question had never rved liquor on domestic flights. he one remaining occurred on an ternational flight during which a ssenger became difficult because he id consumed liquor before board-g the aircraft and concealed this om the airline's personnel.

In short, the CAB has carefully vestigated every case cited to it—y the pilots and stewardesses—as ell as by over 2,000 individuals. Not ice has it found a relationship be-ween liquor service and safety.

Actually, the matter of alcoholic-verage service is one of airline gulation, and the U.S. domestic rlines that do serve liquor subscribe a voluntary industry code. This mits passengers to two drinks and ovides that service will be refused the situation so requires.

I am familiar with The Methodist hurch's stand on liquor, for I am lifelong member and have served lay leader and official-board chair-an of the Potomac Methodist hurch. But the airlines must face o to facts as they are. Since repeal the 18th Amendment, liquor may e served legally in the U.S. Since o safety hazard has ever been oved, we must discount this argu-ent against the service of alcoholic verages aboard aircraft.

Giving services desired by passen-rs is traditional with airlines. We, erefore, consider that a dignified id moderate alcoholic-beverage serv-e, available to those who desire it, in keeping with our philosophy.

Passengers Who Drink Create Unnecessary Risk

Helen Chase
Sec'y., Air Line Stewards & Stewardesses Association

WE OF the ALSSA believe no one should drink while a passenger on a commercial airliner.

I could speak as a Methodist—for I happen to be one—but instead I join this discussion as an officer of the organized stewardesses to present our viewpoint.

In recent years, alcoholic beverages have been offered, both "free" (cost covered in the purchase of the flight ticket), and for sale on airlines. Each year an increasing proportion of flights have become "liquor flights." It is still true, however, that most flights are run without benefit of cocktails, and on those that do serve, there is usually a limit of two cocktails per passenger.

In this situation, as in past instances, we of ALSSA want to be fair with all parties involved. Therefore, we feel it is an accurate appraisal of the situation to say that, while this problem actually occurs only in a small minority of scheduled airline flights, it is still an important problem—one that deserves the attention of everyone concerned.

I have been a stewardess for 13 years. During recent years I have run into many situations that centered around the serving of liquor on airlines. Many of these incidents involved me personally; others happened to stewardess friends of mine.

For example, after drinking too much before and during one recent flight, a man decided, with the plane at 15,000 feet, that he wanted to enter the cockpit. He was a friendly enough chap, but he simply wasn't allowed in the cockpit under the rules of the Civil Aeronautics Board. Now, he didn't get into the cockpit, but he created quite a disturbance, and one of the three-man crew had to come back into the passenger cabin to quiet him down.

In another case a rather elderly gentleman, not himself due to his indulging, decided that this would be the time and the place (at mid-

Liquor Policies of 12 Major Airlines in U.S.

	Started Serving Liquor	Daily Flights	Flights with Liquor	Max. Drinks Allowed	Drinks Served Free
AMERICAN	1953	1,000	60	2	Yes
BRANIFF	1956	134	4†	2	Yes
CAPITAL	1957	300	87	2	No
CONTINENTAL	1957	76	13	2	No
DELTA	1958	177	2	2	No
EASTERN	1954	477	112	2	No
NATIONAL	1950	48	10	2	No
NORTHEAST	1957	150	14	2	No
NORTHWEST ORIENT	1949	80	53	2	No
TRANS WORLD	1952	180	60	2	Yes
UNITED	1955	140	14	2	No
WESTERN	1954	88	23*	2	Yes

† Wine only; * Champagne only.

night, somewhere over Long Island Sound) to give someone a good-night kiss. He leaned over the seat in front of him and kissed its occupant. Both she and he were married—but not to each other!

These incidents sometimes have their humorous side, but for the most part they aren't funny. I personally have had passengers who, after drinking too much, have tampered with emergency exits (which can't be opened in flight, but which still should be left alone) and who have failed to observe "fasten seat belts" and "no smoking" signs.

On some airlines the more experienced stewardesses who have seniority to choose their flights often select trips on which liquor is not available.

There is definitely a safety aspect to this question. I believe, as do other members of the Air Line Stewards and Stewardess Association, that serving liquor in flight creates conditions under which incidents endangering the lives of passengers and crews could more readily occur. Passengers who imbibe bring a risk that is totally unnecessary.

I personally feel, however, that the greater disservice done to all concerned is the discomfort and annoyance to others brought about by such in-flight drinking.

While airlines have rules and regulations allowing them to refuse to admit to a flight one who obviously has been drinking too much, such detection is not always a simple matter. Then, too, the effect of altitude on a drinker can be an amazing one.

The way I understand it, the thing that makes one "drunk" is the numbing of reflexes and the slowing down of bodily functions, including breathing. This allows carbon dioxide to build up within the body, creating varying degrees of dizziness.

The condition is aggravated more in a high-flying airplane which, even though pressurized, allows the passenger slightly rarefied air and even less oxygen than he gets on the ground. Thus, one has a head start on intoxication when he is flying.

To put it another way, one drink in the air may be as potent as two on the ground.

Pilots Should Not Have Added Responsibilities

Clarence N. Sayen
President, Air Line Pilots Association, International

THE INTEREST of airline pilots in legislation to curtail or abolish the serving of alcoholic beverages on aircraft in flight stems from three areas of concern:

1. The compromise with safety introduced by liquor served to passengers.

2. The additional burden imposed upon pilots who must bear the responsibility for the safe and honorable conduct of passengers while operating aircraft safely.

3. The assumption of responsibility for the maintenance of order and harmony, as well as safe conduct, among passengers permitted to consume alcoholic beverages.

When an aircraft leaves the ground it contains people of diverse backgrounds, experience, and habits. Some may have overcome apprehension about flying and be completely relaxed. Others may be under considerable nervous tension. Some may have a capacity for a considerable amount of alcohol with no ill effect. Others may react suddenly to small quantities.

There is no way of knowing what the reaction of any individual passenger will be prior to the beginning of the flight.

One of the greatest fears of all pilots is fire in flight. The careless use of cigarettes or matches by an inebriated passenger could start even a small fire which could create panic.

An apprehensive passenger, relieved of inhibitions by alcohol, could attempt to enter the cockpit. If he succeeded, he would interfere with the operation of the aircraft by the flight crew or possibly tamper with delicate instruments necessary to safe flight. Should an emergency occur, it could be tragic if stewardess or pilot had to contend with passengers whose judgment and alertness were dimmed by alcohol.

Operating an aircraft is a full-time task for the flight crew. But there have been instances where it has been necessary for the pilot to come out of the flight deck to subdue inebriated passengers. Had the pilot been injured, the flight would have been deprived of his services—and an emergency created.

Civil air regulations provide that a pilot shall not permit any person to be carried in an aircraft who is obviously under the influence of intoxicating liquor or drugs, except a medical patient under proper care or in case of an emergency. This places the responsibility on the pilot to refuse passage to individuals under the influence of alcohol. And for many years, we have carried out this responsibility.

But who can tell about the person who has had a cocktail or two before boarding? The first drink a stewardess innocently serves him could start a chain reaction of trouble and embarrassment, not only for her but for other passengers who, for the flight, are his involuntary associates.

Our Association is skeptical that the pilot can effectively carry out all of his responsibilities if additional problems, created by serving liquor, are added to them.

Many foreign airlines have always served liquor aboard. When U.S. airlines adopted the practice on domestic flights, our Association called these problems to the attention of the Civil Aeronautics Board and the Air Transport Association. We urged that the industry take voluntary action to terminate or regulate this practice. A competitive situation, we pointed out, was being created under which airlines were being forced to serve liquor on board or to provide setups for people who brought their own.

The more than 15,000 members of the Air Line Pilots Association, Intl. (AFL-CIO) have expressed concern for many years over the social, safety, and legal implications of airborne bars serving alcohol aloft. We strongly condemned it at our 13th Convention in 1954. Subsequently, we asked Congress to act to regulate this problem after attempts at other methods of solving it failed.

We plan to continue to press for enactment of regulations which would provide a satisfactory solution.

Just another holiday? Not for this family with its

pecial Christmas Traditions

By VIRGINIA VEEDER WESTERVELT

A Together in the Home feature

Each Christmas Eve in the Westervelt home, this family custom: Two small, pajama-clad figures tread softly upstairs by flickering candlelight.

BEDTIME on Christmas Eve is candlelighting time in our home. First a tall candle is placed in the window, its tip aglow "to light the Christ child on his way." Its flickering rays pick out the crèche from the shadows and softly highlight the manger and cradle.

Two pajamaed little figures stand near, each with a small candle. "Now?" asks our boy eagerly, and he holds his tiny candle toward the tall one. Turning, he helps his sister light her candle from his. Then, while we all sing *Silent Night* they walk slowly up the stairs . . . candles gleaming against the darkness.

This candlelighting ceremony climaxes a series of Christmas observances that are building happy traditions in the Westervelt home. There was a time, though, when like many an American family, we let the true meaning of Christmas be smothered under a what-will-I-get attitude.

Then, one Christmas, we awakened to our loss. Re-reading the familiar story of the Magi and their gifts to the child Jesus, we decided that our children, small as they were, should learn to emphasize what-shall-I-give. To help them understand that the Christ child symbolizes the hope of a believing world, we as a family have gradually developed our own family ceremonials to make Christmas memorable as well as merry.

We sing carols right after dinner in pre-Christmas week. But as early as Thanksgiving we start humming carols about the house. I even remember scooping out a jack-o'-lantern to their accompaniment.

Reading Christmas stories aloud has its place. But we've grown to favor the story of that holy night, direct from the New Testament.

We have the usual Christmas

make your own

Family Altar Room

COME AND SEE our new family altar room," Mabel invited as I stopped in for a brief afternoon visit. The three-room apartment seemed hardly adequate for a family of four; I wondered where she found space for an altar room—whatever that might mean.

She held aside the white curtain which separated the altar room from the rest of the apartment. It was tiny, no larger than a closet. It had been a sewing room; later, a children's den.

It was furnished simply. The floor was bare, the walls white. An open Bible lay on a table at one end of the room. Before the table was a hassock, for kneeling. The other furnishings were a picture of Jesus and a poem urging us to help one another.

"Everyone needs time to think—time to be alone with God," Mabel explained. "With two children, housework, and daily living a quiet spot like this helps. I can pray there and that makes me feel better.

"My husband uses it, too, and sometimes I take the children in. We read from the Bible or sing hymns together. It's a nice feeling."

As a mother, I appreciated the warmth and spirit which a family altar room could bring to a home. A quiet time to withdraw from the monotony and pressures which pursue us is something any mother would appreciate. The family altar room seems to fill a definite need as a place of reverence to which any member of the family can retreat.

Any extra room, I soon learned, can become the family sanctuary. Or, if every room is in active use, a secluded corner revered by the family will fill the bill. Only the simplest furnishings are needed—a table, a Bible, a picture—for the pure corner in which to think and to be alone with God. Why don't you try it, too?

—ESTELLE S. BAUM

plants, the poinsettia, the holly, and the mistletoe. But we try to make them mean something special to our children by telling them stories.

Our favorite tale about the poinsettia comes from neighboring Mexico. Once there was a little girl, so the story goes, who was sad because she had no gift for the Christ child on Christmas Eve. As she began to cry, she knelt, praying that she might find some gift. When she opened her eyes, there at her feet where the teardrops had touched the ground, was a plant with wonderful scarlet leaves. Overjoyed, she gathered the blooms in her arms and took them to her church as her gift to the Christ child.

The holly with its prickly points is the link between the birth of the Savior and his sacrifice on Calvary, where he wore the crown of thorns. And the mistletoe, which has become such a gay challenge to kissable romantics, was once used to adorn church altars. The ancient druids thought it had unusual healing powers. To Christians it was a symbol of the healing powers of Jesus, and before receiving the Holy Sacrament, Christians of long ago would exchange a kiss as a token of reconciliation.

Christmas—Next Year

Mrs. Westervelt's article and the story from Chattanooga (pages 75-76) started us thinking about Christmas for 1959.

Do you have unusual observances in your home or church? If so, write us. Perhaps you can assist in creating an article to help others celebrate Christmas more meaningfully next year.—*Eds.*

As our children ponder these legends and stories, they are at least aware of the Christian emphasis running through our festivities. And I am sure they are impressed with how families in other countries celebrate the Christmas season, each in its own ways.

Once we had neighbors who had no children. Our youngsters loved to go to their house at Christmas time, for it was filled with evidences of Christmas customs from far acr the world and the centuries. A p of small wooden shoes stayed j outside our neighbors' door, and t woman told how the Dutch St. Nic olas filled children's shoes instead stockings. A collection of angels to the place of the customary plants her window shelves. It included fragile Dresden angel, an ange choir of bright Mexican pottery, a exquisitely carved wooden ang from Finland. Seven candles w on the mantel—one to be lit ea night the week before Christm On Christmas Eve all were blazi

If you have forgotten how beau ful alternating garlands of ruby cra berries and snowy popcorn can l let the kindergartner in your fam use his bead-stringing skill this ye He may start a new tradition.

Ornaments on the tree can p vide continuity, too. Many of o are new and sparkling, others s vive from the time I was a child. A some of the same childlike exci ment comes back to me each ye at Christmas time.

We trim our tree before supper Christmas Eve so the children c share in its gradual transformatio The packages are brought in a piled in gay and mysterious prof sion, but we never turn on the lig until after the stockings have be hung and the children are ready f bed. Then they stand, their ey shining with excitement, while t room is darkened. Suddenly, with touch of magic, the Christmas t comes to life. It is the signal for o candlelighting ceremony to begi

Surely, as they file upstairs, c dles agleam, they know their stoc ings await a generous Santa Clau And the next morning at dawn th will be as excited over presents any children can be. But I think no of the years ahead.

When they are older and San Claus has slipped into his rightf place as a symbol of the jolly spir of Christmas, they will have mo than his generosity to remembe Christmas will bring flooding me ories of childish voices singing "Sle in heavenly peace" in the warm s curity of home . . . and of tiny ca dles flickering softly in the darkne as a reminder of the love of Chri radiating a beaming light into th dark corners of the world.

nsurance for Sure

By EDNA B. McBRIDE

Living in this retirement home is fun and meaningful. My husband described it as "next door to heaven."

HE PROBLEMS of retirement ed not be overwhelming. They can solved—just as my husband and olved them several years ago. We vested in a home within a home retired people—in our case, esley Gardens at Des Moines, ash.

We did not want to become lonely l folks living in a cluttered, over- ed house. We wanted interesting, versified, and worth-while things do. We wanted new and genial mpanions. And we wanted two urances—help in case of sickness d an unchanging life for the one o lived longer.

n Wesley Gardens we found our am retirement home. This project nly one of 77 sponsored by The thodist Church. Any Protestant enter, especially those active in ch work. It consists of a modern, proof, five-story building, plus 29 ages in the midst of 30 land- ed acres. Each floor of the build- has a spacious, beautifully fur- ed lounge, two kitchens, a solari- and a balcony. Near the entrance by are a fireplace lounge and well- cked library.

he initial cost of entering, called Founders' Fee, ranges from 00 for one room to $15,500 for a -room suite. Each has a private h, wall-to-wall carpeting, drapes, phone, and TV connection. Oc- pants supply the furnishings.

The monthly charge is $88 a per- for food, heat, laundry, telephone, id service, and nursing care. The t 60 days in the 29-bed infirmary free. Each person has his per- al physician and pays his fee. sidents control their own funds and also keep their independence.

Residents, who must be over 65, can lead a life of ease. Recently, I had two men outside my suite cleaning the windows at the same time a maid was working inside. As I walked out, I dropped my laundry down a chute, then stepped into an elevator which carried me to the dining room where lunch was ready for me and my guests.

All my friends—including members of the younger generation—are enthusiastic about my top-floor suite overlooking Puget Sound. This is not so much retirement as a new phase of life.

When we entered the Gardens, my husband and I planned to make occasional trips and, as a starter, arranged to visit Hawaii. Suddenly, coronary thrombosis hit him. He survived only because nurses with oxygen were available immediately and a doctor within minutes. He lived happily for almost two years, until just past 75. Again and again, he told me, he was comforted by the knowledge that "whatever happens" I would have a good home and security so long as I lived. There would be no adjusting to a new life for me. That is how we planned it; that is how it has happened.

Time is never heavy on my hands —not with a residents' association and 35 committees to arrange voluntary activities. Inside there are dramatics, music, parties, and flower-arranging jobs. Outdoors there are gardens to work, fruit harvesting, and construction projects. Other facilities include a beauty shop, social hall, ample storage space, hobby and game rooms, and equipment for sewing, weaving, carpentry, and painting. But most important are the regular religious activities.

Living here is fun—and meaningful. Life is anything but drab and monotonous; the cheerful surroundings change one's outlook as no physical therapy can. In this connection, I always think of the woman who entered just after her husband's death. She said she would never smile again—and for a time she didn't. But now she is the cheerful doer of tasks which others think disagreeable.

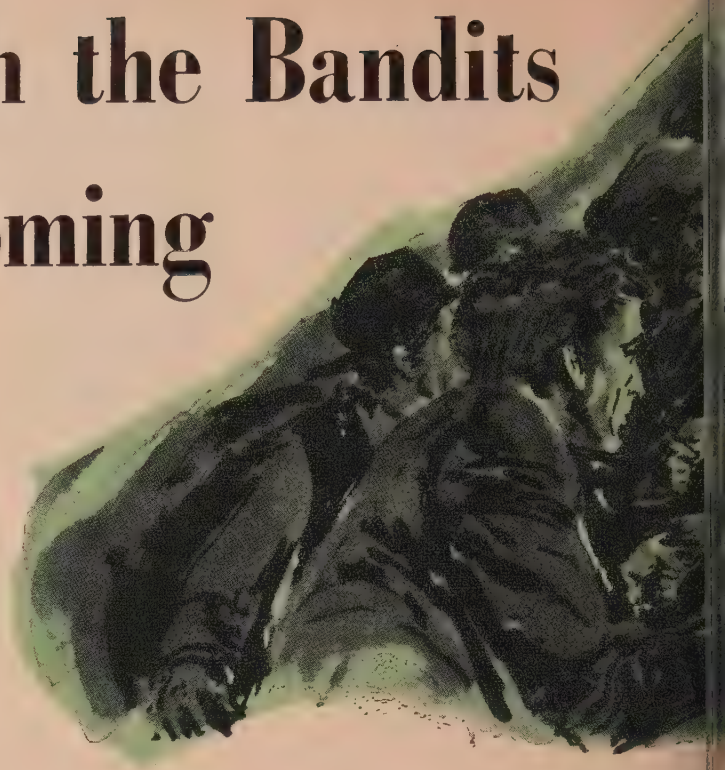
Frankly, when I came here I feared it would be depressing to live among so many elderly people. Instead, I find myself counting my blessings.

Often when I watch the ever-changing, ever-colorful sunsets from my window—how my husband loved them!—I think of his appraisal of our home:

"This is next door to heaven."

Christmas With the Bandits in Old Wyoming

By DICK J. NELSON



IT HAPPENED 70 years ago when Crazy Horse and Custer were fresh memories in the new ranches of Wyoming west of the Black Hills. Ever since, I've tried to measure the full meaning of "good will to men" by the lesson Preacher Curran taught when he sent us up Salt Creek Canyon with Christmas doughnuts and cookies for Buck Hanby's gang.

The preacher urged it as much for us boys, I know now, as he did for the gunmen. "If you want compassion, you've got to show some," he used to rumble through the black gorge of that big beard. "If you want a friend, be one."

He and Dad planned it, I still believe, while my brother Frank and I were lashing the Estey organ into our wagon the morning after Gospel service at the Quarter Circle W ranch. "Nothing so good for growing boys as an experience in the realities," Preacher said, steadying one corner of the Estey down the mess-hall steps and across the yard to our rig. Dad only grunted.

But he and Preacher walked back to the mess-hall stoop and talked in low tones. Frank and I spread blankets over mother's beloved "box of angel music" and lashed it tight.

Preacher, at that point, 10 days and 170 cow-pony miles out of Custer City—and with a 100-mile circuit of sagebrush and drifted canyons still ahead—looked a little like a buffalo bull himself. We watched him talking earnestly to Dad; suddenly his mittened hand shot out in an oratorical sweep and we caught the words "Hanby" and "Salt Creek Canyon." Dad's back was stiff for a second. Then he nodded. As they approached the wagon, Frank gave a low whistle of amazement but kept silent.

Preacher held out a furry paw to each of us. "Peace and good will to you and yours, and all men, Brother Nelson," he boomed, then waddled away toward his pinto.

Dad drove fast and in silence, Frank and I huddled against the blanketed sides of the organ. Once, as our eyes met, Frank leaned toward me and hissed, "Buck Hanby! Y'hear that? S'pose we'll get to see'm?"

I opened my mouth to answer, then thought better of it. Dad's lips and eyes framed the words so obviously that he might just as well have shouted, "Hush up!" Frank looked up, too. He was quicker than I was. Before I could think, he was shouting the chorus of *Throw Out the Life Line*. I tremuloed in on the third line.

The days slipped by. I had all but forgotten those spine-tingling whispers about Buck Hanby's gang when, while eating breakfast December 23, Dad said to my mother, "Molly, I wish you and the girls would make a big batch of doughnuts and cookies today. Early tomorrow I aim to take the boys on a call."

"A call? Where will you find anybody to call on tomorrow? That's the day before Christmas—Christmas Eve—you know."

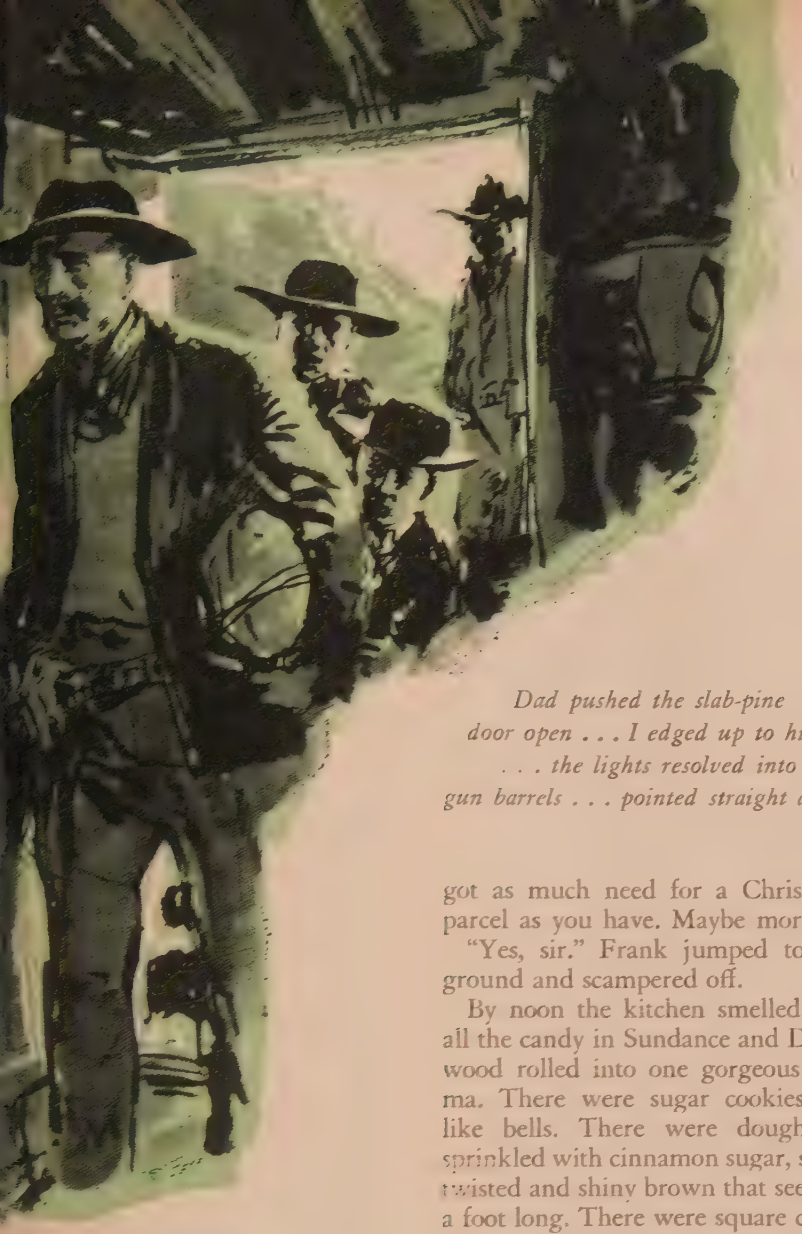
"Know it well enough." Dad looked sheepish. "Preacher says 'good will to men' means everybody. I aim we should live up to it and take a parcel to the Hanby gang."

For a second, I thought Mother would keel over. But finally a smile slipped across her lips.

"Why, of course," she laughed. "The Hanbys are our gang, aren't they? We're really responsible for them at Christmas. Get busy, May and Dot, quick with the dishes. May, set the fat kettle on. We're going to make doughnuts and sugar cookies for . . . uh . . . our neighbors."

Frank trailed me over to the corral before we finished our chores that morning. "Jumping jack rabbits," he whispered, "s'pose we'll really miss Christmas?"

"Dunno," I managed to whisper back before Frank's voice excitedly went on: "Hanby's killed a lot of men. Bang, bang! Just like that. The kids over at the Quarter Circle W



Dad pushed the slab-pine door open . . . I edged up to him. . . . the lights resolved into gun barrels . . . pointed straight at us.

so. Betcha we're gonna have
ak up on him and shoot it out
ore we can deliver Ma's cookies."
ad's voice came from behind us.
ow the blood-and-thunder stuff.
've both got work ahead of you."
scuttled off the fence and started
k toward the saddle room. Frank
s more deliberate. "We really get
carry guns, Dad?" he asked.
"Nobody carries any guns but me.
d I don't want to hear a word
re."
"But . . . gee whiz . . . they're
."
"I heard you the first time. Every-
dy says they're killers." Dad's
ice was slow. "They haven't killed
ybody around here. When they
, we'll handle it. Until they do,
y're just a bunch of lonely men
ling out in that canyon. They've got as much need for a Christmas parcel as you have. Maybe more."

"Yes, sir." Frank jumped to the ground and scampered off.

By noon the kitchen smelled like all the candy in Sundance and Deadwood rolled into one gorgeous aroma. There were sugar cookies cut like bells. There were doughnuts sprinkled with cinnamon sugar, some twisted and shiny brown that seemed a foot long. There were square cookies perfumed with sorghum and brown sugar and star-shaped cookies with "Merry Christmas" dribbled on them in pink frosting. Ma and the girls wrapped all of them in soft tan paper. Frank and Dad and I rode out early the next morning.

Salt Creek Canyon was northeast of our place, not far from where U.S. 16 today swings up between "The Oil City" and Osage. A few months earlier, Buck Hanby and his men rode in from the south and holed in there.

"Lots of gossip," Dad told us as we jogged across the hills that afternoon. "Nobody really knows what it's all about. If and when the sheriff wants Hanby, he'll go in after him. Until then, he's our neighbor and this is Christmas Eve."

When we reached the canyon mouth, Dad stopped. "Single file from here on," he ordered. "Frank, you're last. If they shoot, you light out for Mondell's. Tell him to round up a posse."

Bushes grew high along the trail; thick enough for a dozen men to hide. I fixed my eyes on Dad. He rode with his head high and kind of smiling. But he had the reins bunched in his left hand. The right hand rested on his thigh, close to his Colt.

As we topped the rise to the canyon floor, a smudge of smoke eddied up from a log and stone dugout. And just then a man stepped out from behind a scrub pine and walked toward us, hands tight against his trouser seams.

"Sit right here. Let him come to us," Dad ordered without turning his head. Then, while my teeth chattered, he raised that right arm and waved it, real casual and friendly-like.

The man came on, keeping close to the trees, his hands still tight along the pants legs. He was young and limber with coal black hair. He wasn't smiling any.

Dad sat statue-still. He gave a little smile. "I sure hope," he said, "Preacher Curran has a real nice Christmas."

The man walked slowly to within a dozen feet of us. He was not much older than I was. He looked us up and down, stared down the trail behind us, up into the bushes and trees, finally to the top of the canyon wall. His hands moved away from the slim hips then for the first time. The right one came up in a little wave of greeting. "Hi," he said. Lookin' fer somethin'?"

"We're the Nelsons from down on Oil Creek," Dad said. "Your nearest neighbors. And it's Christmas Eve. Thought we'd come calling."

The youngster just stood there.

"You know how women folk are," Dad grinned. "A neighbor's a neighbor till he proves himself otherwise. They made some doughnuts, and fancy fixings. Allowed as how you might not have good cooking facilities up here."

"Y'mean," the youngster licked his lips. "Y'mean your wimmen baked some doughnuts for us?"

Dad nodded down toward his saddlebag. "Open her up," he invited. "Taste one. If we ain't welcome here on Christmas Eve, carry the rest of them on in and we'll jog back home

now. Getting kind of late, anyway."

Wordlessly the youngster glided to the saddlebag and snatched out the top packet. Ma's precious rice paper ripped open; the saddlebag contents began sending out the headiest perfume ever wafted up Salt Creek. The youngster buried his face against the package. When he looked up, there was a tear trickle down each side of his nose. "I swan," he gulped. "I do swan. You wait here. I'll be right back." He ran off toward the dugout, holding the packet in front of him.

Dad sat stock-still. "Preacher," he said mostly to himself, "I guess you're right on the bull's eye."

Once, after the youngster had kicked open the dugout door and darted through, package first, we saw the door open again and a bearded face peer out. It was a good five minutes before Black Hair appeared again, his hands once more tight against his pants.

"Fellers say you're tuh leave the horses heah," he twanged. "Bring them goodies if you're still a' mind to. And, misteh, you cache them shootin' irons with me."

Dad got down, handed over his Colt, and didn't so much as glance at the saddle scabbard where his Winchester rifle gleamed. He piled all the parcels from the saddlebag onto his left arm, then beckoned to us. I thought I'd fall flat on that trail. Frank's cheeks showed white. But we single filed toward the dugout, with young Black Hair stalking at the rear, holding Dad's Colt.

Dad pushed the slab-pine door open and stood still. I edged up to him and felt Frank's head pressing against my shoulder. The first thing I could see in the gloomy room were four twinkling lights. Then the lights resolved into gun barrels. They were pointed straight at us, with a man behind each.

Dad spoke gently. "If this is the way to say, 'Merry Christmas,' I guess we've been brought up wrong."

The skinny fellow in front tossed his gun on the bunk behind him. "Put'm away, boys," he ordered and walked over to Dad with his right hand out. "I'm real sorry, Misteh Nelson, suh. We are wrongfully hunted men up heah. Takin' every precaution. Ah'm highly honohed, suh, fuh this Yulesome visit."

The three other guns slicked back into holsters. The men walked toward Dad, each with his right hand extended. Each grabbed Dad's free hand and shook it, mumbling "pleased to meet yuh." The last one bent his head low over Ma's parcels. "Y'mean," he said, "we can just sit here all day Christmas an' smell them lovely things?"

Skinny laughed then and Dad laughed, too. "Guess there might be more where they came from . . . if we're really going to be neighbors," he said.

"Neighbors is as neighbors does, we used to say back in Dodge City," said Skinny, waving a hand toward a bench. "Have seats, gennulmen."

"You say Dodge City?" Dad asked. "We homesteaded in Kansas before we came here."

"Buck Hanby, suh," Skinny said mournfully. "I'm a hunted man, Misteh Nelson. These here's muh friends and supportehs."

"Haven't heard of any warrants out," Dad drawled. "Just a lot of rumor kicked up because of the way you're living back here."

Hanby sat silently, head bowed.

"Buck's got real bad enemies down in Kansas," one of the men said. "His brother run a place out Dodge City way. Buck's riding into town one night and hears shootin'. He walks in and there's three fellers peggin' away with his brother sprawled out on the floor, lookin' real dead. Buck jus' hauled steel and let all three of them have it.

"Turned out he was a better shot than t' others. His brother was just huggin' the floor to stay away from bullets. Them three fellers was a th' way to glory when the sheri showed. Rushed Buck to the cal boose and writ out a murder charg agin him."

"Gennulmen here," Buck smile "they kinda . . . mm . . . rescued m We come up heah right fast. Aim t stay a year or so."

"Anyway," his pal went on, "ti your sheriff comes snoopin' or w hear there's a new judge in Dodge

"What's to be," Dad said, "is th Lord's will. Right now, I reckon yo ought to have some roast antelope t go along with what we brought

"Blackie theah," Buck nodded t ward young Black Hair, "is re handy on a rifle. He can shoot bu tons off a shirt at 200 yards."

My knees felt funny again as thought back at the three of us poise against the skyline.

"Down our way, we have plenty c antelope," Dad said. "Blackie coul pick one off easy. If you'd ca to, send him over first thing i the morning. I suspect Molly ha some potatoes and root stuff an maybe a little homemade bread 'r butter to go with it."

"Misteh Nelson," Buck hung hi head again for a moment, "if I wer a rightful godly man, the way I wa brought up, I'd say 'God bless an rest you and your family.' "

"Anytime you got a mind to it. Dad said, uncrossing his legs, "th Lord will have his ears open. All yo got to do is get down on your knee and start talking."

The four sat like rocks. Dad go up, beckoned to Frank and me, an started for the door. Black Hair hel out a hand with Dad's loaded Colt Dad took it, walked to the door, an let Frank and me sidle past.

"Merry Christmas, boys," he said "Blackie, stop around in the morn ing." He closed the door quietly.

In silence, we crossed the oper space, mounted, and started off. Th first stars glimmered and far away a light shone that could only b home.

"Dad," Frank said finally, "re member what Preacher said about 'If you want a friend, be a friend'? Well, I sure know now what h meant."

Dad patted Frank between the shoulder blades. "Just hang on to it, boy. For the rest of your life."

Dick Nelson was born on the plains of western Kansas. When a small lad, he went with his family to a Wyoming cattle ranch. After a spell of riding the range, he got into railroading. Now he's in his 80's, retired, and lives at San Diego —where he made a discovery that surprised him. He has a flair for public speaking and writing! On a visit to Chicago he told us about his boyhood brush with the Buck Hanby gang, so we ask him to write it out. We're sure you'll agree it's as unusual a Christmas story as ever you've read.—*Eds.*

In these memorable pictures, the artist-photographer remembered for her "Twelve Disciples" in October, 1957, gives new insight into seven unforgettable personalities:

Women of the Bible

OUR readers' reaction to Mrs. Suné Richards' *The Twelve Disciples* was so enthusiastic that we soon asked her to undertake another ambitious project: find counterparts of the Bible's immortal women among persons living today.

Her months-long search covered many states and unusual places. She found one subject on a city bus—just as she had found her model for Simon. Fate—or was it some greater power?—led her to Martha.

"I had lost my way in Iowa," she says, "and stopped at a farmhouse for directions. The housewife asked me if I would stay for iced tea, since it was a hot day. I stayed for tea, I stayed for supper, I stayed all night!"

Mrs. Richards, a graduate minister as well as an artist and photographer, wanted her pictures to reflect the faith of the Bible's most notable women, their spiritual experiences, and relationship with God. Some of her subjects—the two-page reproduction of Mary, the mother of Jesus, for example (pages 38-39)—were obvious ones.

So was Esther (right), one of the Bible's bravest women, who is shown pleading for her people. Chosen as the wife of King Ahasuerus, who offered to grant her any request "even ...to the half of my kingdom," she averted a massacre of her race. In her, as in most of the others, we find grace, courage—and boundless faith.

—YOUR EDITORS.

Copyright 1958 by Alberta Ray (Suné) Richards

RUTH lived 13 centuries before Christ and, according to Matthew, was the great-grandmother of King David. Her story of loyal devotion and abiding love for her mother-in-law, the aged Naomi, is one of the Bible's most touching stories. She left her own land of Moab, after her husband's death, to accompany Naomi on the long and perilous journey to Judah. "...for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God..." A young and beautiful woman, Ruth helped support herself and Naomi by working in the fields along the way. Thus, she came eventually to the fields of Boaz, a well-to-do landowner, who befriended her and later became her husband.

THE ELECT LADY. Though some prefer to think of her as church, rather than as a woman, the Elect Lady is isualized here as a person. If so, the woman to whom ohn wrote in his Second Epistle must have represented o him the love of a mother for her children. She may ven have played the role of a mother to other people's children. Although she is never identified in the Bible, she must have had a Christian home, where she served as teacher, counselor, and protector. So today the Elect Lady is a challenge to all women who would set an example of a Christian life before children. In selecting her model, Mrs. Richards chose a friend who works with children and enjoys a wonderful understanding of them.

—Copyright 1958 by Alberta Ray (Suné) Richards

MARY, mother of Jesus and the most honored, revered woman of all time. An obscure peasant girl, she was to become the most blessed among women—Madonna and virgin, symbol of all mothers.

When the angel appeared before her, this little Galilean maid became possessed of a tremendous secret. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." Pious and pure of heart, Mary accepted this humbly: "Behold I am the handmaid of the Lord; let it be to me according to your word." In Mrs. Richards' portrait, Mary's face reflects not only the awe she felt, but also the great responsibility she was to bear with complete faith in God. And on that first Christmas morning, Mary was the first to share history's most glorious news. "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord." Shepherds went in haste to find the child lying in a manger.

From conception to Crucifixion, Mary is the most important woman in the Bible. Adoration, writes Mrs. Edith Deen in *All the Women of the Bible,* is not only ageless, but also classless and raceless.

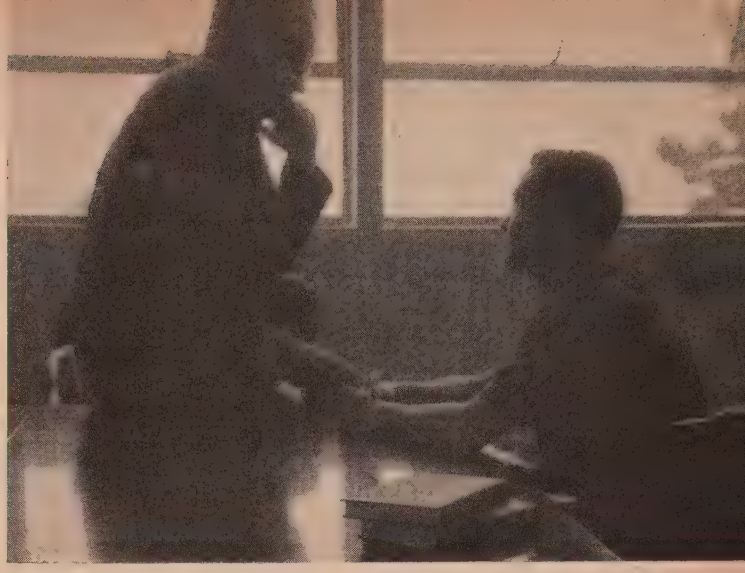
MARY OF BETHANY, the sister of Martha. So great was her reverence for Christ that she poured the costly ointment on his travel-weary feet and dried them with her hair. When Judas rebuked her for her extravagance, saying the money should be given the poor, Jesus said to Judas, who would betray him: "Let her alone, let her keep it for the day of my burial." Gentle and devote Mary sat at Christ's feet, drinking in every word. absorbed was she that Martha was left alone to prepa the meal. When Martha protested, saying: "Lord, do yo not care that my sister has left me to serve alone Jesus replied Mary had chosen something greater—"t good portion, which shall not be taken away from he

MARTHA, sister of Lazarus, attentive and affectionate
ess when Christ came to visit her home in Bethany,
oman whose faith was complete. After Lazarus was
n the tomb, she said to Jesus: "Lord, if you had been
my brother would not have died." To Martha then
uttered some of the most comforting words in the Bible: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." Martha is portrayed here after Jesus raised Lazarus from the dead. She is serving food to Jesus and his disciples. Her expression hints that she wishes she, too, could sit along with her sister, Mary, at the feet of Christ as he talked.

SAMARIAN woman at the well. Alone, nameless, careworn, she heard Jesus ask her for a drink of water the day he stopped at Jacob's well near Sychar. "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" she asked. To her then Jesus preached one of his most important sermons, saying: "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst..." Whatever the Samarian woman's past life had been, the Savior must have seen a great deal of the good in her. Converted at the well and leaving her water jar, the woman hurried into Sychar to proclaim the news of her Lord's presence. Mrs. Richards served as her own model here.

Teens Together

By Richmond Barbour



Dr. Barbour's counseling helps teens solve problems.

My girl friend and I are on the spot. We met some boys and t for a ride with them. We told n we were 17, but we really are 14. let them believe that we drank. thought we would never see them n. They learned where we live and e asked us to go to a party with n. What should we do?—D.F.

A Phone them and decline the invitation. Don't go out with n. As you say, you made a mistake. the results won't be too serious if nds here. Truth is best, always and ways.

I'll be 16 next month. My girl is 1½ years older. Her brothers I'm too young for her and that she's ing the cradle. My parents think OK for us to go together. Am I ly too young?—B.S.

A No. Your dating together is a bit unusual. It is more common girls to go with boys who are a older. But the difference doesn't n too great.

I'm 17 and usually have good sense. I try to be a Christian. night I did something too awful ell. I'm having a breakdown over pray for forgiveness, yet I feel as igh I can't be forgiven. Can any- y help me?—G.F.

A Forgiveness is a basic part of Christianity and one of God's t blessings. Forgiveness involves n things as sincere repentance, reformation, faith. Talk with your minister about it. Tell him everything. He will show you the way.

Q *I'm 17 and going steady. I can have only one date a week. I must be home before 11 p.m. My father takes me to and from the parties, so I'm with my boy friend only a short time. My mother says her parents were even stricter with her. Haven't times changed since then? How can I convince my parents they are too strict?—L.K.*

A Ask your parents to find the answers to these questions: Are you and your boy friend nice, responsible, young Christians? Do all the other kids of your church crowd have more freedom than you? Are they getting along well? If the answers are yes, they may conclude that they can safely relax their rules a bit.

Q *In the past I never argued with my folks. Now we fight over everything. I'm 15. Dad thinks I'm awful. Mother says she's ready to give up. They both say I mess around too much. I try to be good, but quarrels start fast. Is something fundamentally wrong?—J.R.*

A Nearly all young people go through periods of rebellion against their parents. The peak often comes at about 15. You have strong impulses toward independence, and your parents see your weaknesses more clearly than you do. They see dangers which you miss and they try to protect you. Also, teen-age conduct has changed since they were your age. These changes make parents uncomfortable. Probably there is nothing fundamentally wrong—you just need to be patient. Plan ahead and continue to try to avoid trouble. Teach yourself not to argue. Write out your family rules so everyone knows what to expect. Ask your parents to talk with other parents of teen-agers.

Q *My mother married again recently. I'm 16, and my new stepfather criticizes me. He thinks I shouldn't get new clothes and he scolds me because I like rock 'n' roll. What can I do about him?—N.P.*

A Ask your mother to get your new stepfather to leave your guidance to her. It would be best if he could keep hands off awhile. Not many new stepfathers can do a good job of fathering. It takes time to develop love, insight, and understanding.

Q *My mother believes in total abstinence from alcohol. I thought my father did, too, until I saw him drinking beer. I was surprised. He tells me the temperance lessons I've learned are too extreme. Now I don't know what to believe. I'm 13. For grownups, is alcohol really harmful?—E.M.*

A Alcohol is a depressant, temporarily deadening the nervous system. If enough is consumed it causes death. Recently I followed some doctors' experiments in the controlled use of moderate quantities of alcohol by certain people. Their conclusion was that the people were better off without

Little Lessons in Spiritual Efficiency

And There Were Shepherds

By ROY L. SMITH

THERE IS a tradition that the shepherds who kept watch over their flocks that first Christmas Eve were chosen for that task because of their faithfulness, piety, and devotion. Such qualities were necessary, for the sheep these men were guarding were to be sacrificed on holy altars. To such men was made the first announcement of the birth of the Savior.

There is significance in the fact that these humble men learned the great truth several days before the Wise Men. The Scripture indicates that the Christ child was several days old before the Magi appeared in Bethlehem. Many times, similar men of faith have gone ahead of men of wisdom. And a true religious faith often finds it necessary to go out ahead of documentary evidence or logical proof.

In this connection, I often think of the aged woman in the African bush who heard for the first time of Jesus and God's love. After listening to the preacher, she disappeared into her hut, and emerged a few minutes later with her arms full of household gods and charms. Smashing the idols to bits, she tossed them, with the charms, into the river. Then, with an expression of satisfaction, she resumed her place in the circle around the missionary.

"Somehow," she said, "I always believed there had to be a God like that." Her soul had sensed what her mind could not prove.

This is one of the majesties of the Christian faith. It answers the highest, holiest impulses and convictions within the heart. There is something in the message of Jesus which persuades us that the best things we can possibly believe, and the highest hopes we can entertain, have the endorsement of heaven.

There is something moving in the words of that sheepherder who said to his companions that night, "Let us go over to Bethlehem and see this thing that has happened." Note that he did not say "see *if* this thing has happened." Deep down in his heart he knew it was true before he ever started toward Bethlehem.

Deep within the souls of men there are instincts that lead them in the direction of justice, honor, decency, and God. There are those things they believe to be true and eternal, even though they cannot prove them. There are those causes to which they will give themselves without dispute or persuasion.

Let nothing be said in deprecation of the adoration of the Wise Men. Their defenders may say that they had a long way to travel and that they ought to be excused for being tardy with their praise and their purses. But it is one of the common experiences of life that wisdom lingers long behind intuition. The shepherds are always ahead of the philosophers; the people who enjoy their religion are always ahead of the theologians who explain it.

It was the common people—those who were near of kin to the shepherds—who heard Jesus gladly, and it was a wise man who came to him by night to inquire the way according to logic and reason. Perhaps if Nicodemus had been able to follow his heart, instead of being held behind by his head, he might have come in broad daylight.

There is something heartening about the words, "There were shepherds in the field, keeping watch over their flocks by night." For all of us are nearer of kin to the shepherds than to the Wise Men.

it. About one adult social drinker in 10 becomes an alcoholic. Half of our traffic deaths stem from alcohol. We'd all be better off if everyone practiced total abstinence.

Q *I worked hard this summer and saved all my money. Now I want to spend it on my hobby—stamps. My mother thinks I should put every penny in the bank. She said she'd reconsider if you thought she should. It is my money, isn't it?—A.M.*

A Yes, it is. Yet your mother has a right to be concerned. Will you compromise? Spend part of it for stamps and save the rest.

Q *We are arguing about homework. I'm 13, and my parents think I should finish all my studying before I watch TV. My favorite programs come early. I'd like to see them then study. Is that wrong?—S.M.*

A It may not be wrong, but it isn't wise. Your chief job now is school. Homework is an important part of it. Better get your work done first.

Q *I'm having an argument with my dad. He says nice girls don't ask boys to go to parties. A girl just invited me to an MYF picnic. She's 13 and I'm 14. Was she bad?—L.B.*

A Practices vary. In some places girls don't do such things. In others, it is expected of them. Girls have more freedom now than when your dad was a teen-ager. I wouldn't say she was bad for inviting you.

Q *I'm a boy, but my name sounds like a girl. The kids tease me about it. I've had many fights. What can I do?—M.G.*

A Have you a nickname? Ask your friends to use it. Try not to show that the teasing bothers you. When the kids find they can't hurt your feelings, they'll stop.

●

TEENS' ANSWERMAN: *That's Dr. Barbour to teen-agers with personal problems. To get the help of this experienced counselor, write to him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill. Names and addresses remain confidential.*—EDS.

Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

OVEMBER 23

But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates, "We piped to you, and you did not dance; we wailed, and you did not mourn."—Matthew 11:16-17

TODAY'S spirit of materialism parallels the spirit of the arket place of Jesus' day. In that ncient market place the "playates" heeded not the music to ance, nor the wail to mourn. any of this generation are so abrbed in materialism and secularm that they heed not the voice of od, whether he speaks in loving ndness or in wrath.

Materialism perverts one's sense values, it blinds the eye to realy, it closes the ear to the voice of ty, it insidiously causes men to rifice time, talent, and life itlf for the transient. Secularism, not eliminating the Church algether, would put it on the level all other institutions. Secularm would suck all the divine vi-ity from the Church. Divine terances would become just so ny human rules and regulaons. A secular society is not a ure society. To be sustained, y society must have the element sacrifice. Religion alone proces the motive for sacrifice. If ue religion is proscribed, then a ise religion will prevail, for men e intuitively religious. Thus, this cularism, whatever form it may ke, becomes idolatry—a sin ainst God.

The fact that our generation is saturated with the spirit of marialism and secularism greatly ncerns the conscientious churchan. He realizes he must not play ith the eternal realities. He dare t take a child's attitude toward em. Rather, he must sharpen his cus on the truth, deepen his devotion to his God, make stronger and more penetrating his witness for Christ and the Church.

He must come to possess the spirit of His Lord. Dr. Frank C. Laubach is quoted as saying that 49 times Jesus declared he never did anything or said anything or thought anything but the will of his Father in heaven. The secret of his life is to be found right here. He had implicit and joyous obedience to the will of the Father. So must we.

When the Christian heeds the voice of Christ as he says, "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33), secondary and marginal things will be sloughed off and he will give himself wholly and in great earnestness to eternal realities.

Prayer: Our Father, forgive us if we have played at this great redemptive task that calls for our all. Give us increased sensitivity to thy voice and the needs of those about us. In Christ's name. Amen.

—CHARLES W. GRANT

NOVEMBER 30

But be doers of the word, and not hearers only, deceiving yourselves.—James 1:22

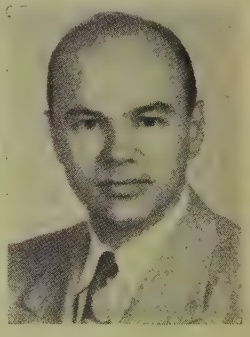
A MAN, whose wife had read many books on psychiatry, and talked about it constantly, became fed up. He asked a famous minister what to do. The preacher answered, "Try the ear-to-ear technique—in one and out the other, with no stop in between."

This was probably good advice for the dejected husband, but for the average churchgoer, this suggestion is not needed. Too many people let the pastor's words go in one ear and out the other.

Charles W. Grant, *Memphis, Tenn.*

Charles T. Ferrell, *Roanoke, Ala.*

Edward H. Carruth, *Lyons, Ga.*



E. W. J. Schmitt, *Oakland, Calif.*

To James the difficulty in preaching was not God's part but man's. The message was given by the speaker, but the ones who were supposed to receive it were not doing so. The sermon for most was in vain. To James the only real value in church attendance was for the word "heard" to become the words "at work." The listener should move from the passive to the active voice. To be a doer is the real test.

The debate has been going on for centuries: Which is more essential, love, faith, or work? The Apostle John emphasized love. Paul and Luther said faith was the thing; James said work. John and Paul were misinterpreted. The idea of love and faith was abused. One had to do nothing, it was contended, as long as he believed or loved. James tried to correct the matter. It was work—action—that counted. All three were right. There needed to be a synthesis of the three. Each apostle meant to convey Jesus' meaning when he said, "Come follow me." Paul did not mean to leave out work in his interpretation of faith. John did not want to leave out work or faith in his view of love. James when he stated, "Be doers," did not intend to say that all one needs to be is God's errand boy.

True worshipers are described in Acts 17:11, "Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so."

Prayer: Our Father, thy Kingdom is an everlasting Kingdom. Strengthen thy servants to pray and labor and wait for its appearing. Forgive our little faith and the weakness of our efforts. May we be good listeners, good soil, that we may bear forth fruit, some thirty, some sixty, and some a hundredfold. Amen.

—CHARLES T. FERRELL

DECEMBER 7

But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."
—Mark 5:19

A SCOTTISH agnostic, who had been the object of numerous evangelistic efforts, attended the village church one Sunday. Later he returned and united with the church, to the surprise of many of the members.

When asked what led to his decision to unite with the church, the man replied: "The little woman I helped down the steps after the first service I attended. She looked at me earnestly and said, 'I do hope you love Jesus as much as I do. He has done so much for me!' "

Jesus knew there is no more powerful testimony on God's behalf than the declaration of his love by those who have received his blessings. And he knew also that there is no field so fruitful as one's own village and circle of friends. Thus he refused the demoniac's request to accompany him. Instead, he said, "Go home to your friends, and tell them how much the Lord has done for you."

While this is the most fruitful field for witnessing, it is not the easiest. This is the test of religious devotion and the measure of real gratitude. By returning to the familiar home scene and making a steady witness to the love and redemptive power of God, we cause our lives to fulfill Christ's command: "Let your light so shine before men . . . ."

Christianity's greatest challenge occurs on the home front. To witness there requires heroism and great skill.

Christ's direction to "Go home to your friends . . ." is in harmony with the instruction given the disciples in Acts 1:8. They were to witness first in Jerusalem, then in Judea and Samaria, and finally unto the end of the earth. On this Commitment Sunday we should remember that the fulfillment of discipleship requires that we be fruitful servants. As we declare what God has done for us we will find, like the demoniac, that obedience to our Lord's command causes men to marvel.

Prayer: Gracious God, our Father, help us to realize the many things thou hast done for us. Give us that grace of gratitude which will cause us to declare thy love and mercy to all men. Amen.

—EDWARD H. CARRUTH

DECEMBER 14

As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.—Mark 6:34

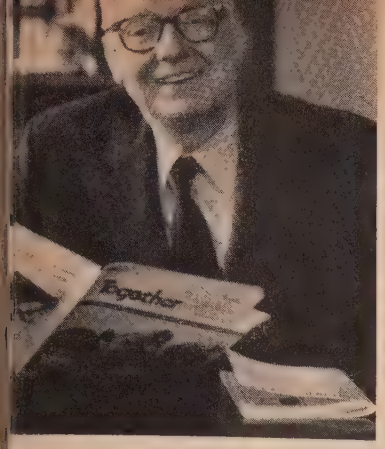
IT is a far cry from the rura days of Jesus to the urba ized civilization of today. Far mo than half of the population of th United States is to be found i cities. But the people have n changed in 2,000 years. The crow are far greater in number, b more than ever they are a lone crowd. They are still like shee without a shepherd. To be sur the pastoral figure that Jesus use on the hillsides of Palestine seem out of place in a great sprawlin city with winding freeways, roa ing traffic, and towering skyscra ers. But the "lostness" of our cit dwellers crowded into large ten ments is just as real as was th condition of the throng on whic Jesus had compassion so long ag

What can be done for the lone and the lost in our great cities t day? Is the answer to be found i new and better homes, lovely ope spaces and recreation areas? Thes are very important, but we sti need the one thing that Jesu taught—the basic principle whic he shared with the crowd an with the individual. If we turn t our Bibles we will hear Jesu words again as he speaks, not jus to Nicodemus, but to all of us "Truly, truly, I say to you, unles one is born anew, he cannot se the kingdom of God" (John 3:3) Another translation says that w must be "renewed from above."

True renewal, then, does not be gin on the drafting boards of cit planning commissions, or in th offices of contractors who wil erect efficient apartments or love ly homes. Renewal begins in th hearts of those who live and work in the structures that must be re habilitated and redeveloped. Jesu taught that this renewal was mad possible by the grace of God. Whe men respond to that grace there i let loose the dynamic which ca transform deteriorating cities o men into glorious cities of God Men, too, will be made new.

Prayer: Loving Lord, speak to my heart this day. Help me to see that I can be an instrument for the transforming of all that surrounds me, even the city, itself, which seems to dwarf the individual. For the Bible I am truly grateful, but help me to so use the Word that I may find the renewing power that will change me and my community. I ask this in the name of the compassionate Jesus. Amen.

—E. W. J. SCHMITT



Dr. Nall Answers Questions About

Your Faith and Your Church

Does the Bible mention gambling?

Yes, but references are few—prob-y because gambling was not as ious a moral problem in Bible nes as it is with us.

There was prostitution under tem- auspices and the prophets lashed t against it. They did not censure mbling to build new churches or help the needy, for religious in-tutions had not yet fallen into the p of such worldliness.

"Gain without merit, and gain through another's loss" (to use Herbert Spencer's definition of gambling) had not been put into clericals.

The church that blesses this "something for nothing" philosophy, on any pretext, flies in the face of the clear teaching of Jesus, who insisted that we must put away selfishness and greed and give all we have to the Kingdom.

What is this 'amazing grace'?

The wonder of it leaves us breath-s, but the stirring hymn that our hers loved better than we do, I r, fails to define grace.

Here is an easy, far from adequate nition: Grace is what God does us beyond our deserving. We be, in Henley's words, authors ur fate and captains of our souls, God alone is the source of our ation. Sorry for our sins, resolved io better, we are still unworthy to k with him. But he reaches out us and draws us to him. He saves us through grace that is amazing.

Grace is no impersonal gift, packaged for our use, gift wrapped and properly labeled so that we can know where it comes from. It is God's holy companionship offered us through someone we can see, even Jesus Christ. Paul says, "God was in Christ reconciling the world to himself."

So, good works are not grace, and sacraments are only means of grace. And we are not "justified by faith" but more correctly "by grace through faith." Grace leads us home!

What was the star of Bethlehem?

Nobody knows for sure.

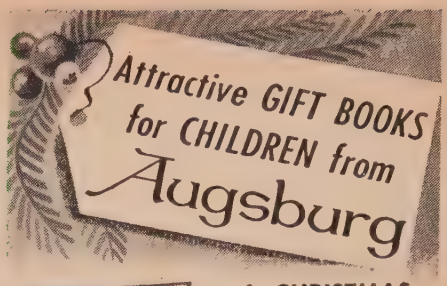
If the Wise Men (a translation the Greek *magi,* probably refer-g to Median or Persian priests o were "watchers of the skies") v a conjunction of Mars, Jupiter, l Saturn, that would satisfy the ronomers.

n their orbiting around the sun, ese three planets sometimes out once every eight centuries) ne into a position where the view-from the earth sees them in a line one big star. And this took place 7 or 6 B.C. (Some objectors say t this had to take place in day-ht so that it could be seen only if expert astronomer knew precisely what he was looking for in the sky.)

Maybe it was Halley's Comet, which was visible on October 8, 12 B.C. That, too, would satisfy the astronomers.

But not the religionists. For them the "star in the East" is not a fact of science but of faith. The men of the time when Jesus was born had no doubts in their minds; they were sure that nature itself took recognition of the tremendous event, and men came from distant parts of the earth to worship the Christ child.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most *(Reflection Book, Association Press).*



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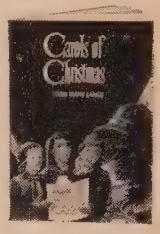

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Looks at New Books

The Magic Horse, from The Arabian Nigh

ONE of the big moments of every Christmas when I was a boy came when one of the adults—usually my grandfather—took time after Christmas dinner to read to me from some book I had found on the tree.

That was how I first became acquainted with such favorites as *Robinson Crusoe, Treasure Island,* and, of course *The Arabian Nights.* And that is why a young nephew who has been enchanted by one or two of the old Persian tales I have read to him is going to get a copy of *The Arabian Nights* (Criterion, $4.95) for Christmas.

In this version, **Amabel Williams-Ellis** has retold the old stories especially for young people in fresh, fast-moving style. And to the better-known favorites she has added such less-familiar stories as the charming Pomegranate of the Sea and the fable of Bird and Bird-Catcher.

Sixteen color illustrations, looking for all the world like Persian tapestries, and plentiful black-and-white drawings by Pauline Diana Baynes delight the eye. And notes for adults give sources and historical data—even suggest food and costumes for a children's Arabian Nights party.

For more than a century the world has puzzled over the giant stone figures, some weighing 50 tons, strewn over Easter Island in the Pacific. What ancient instruments could have hewn them? How could they have been moved from place to place by primitive means?

It was natural that Norwegian explorer **Thor Heyerdahl** would try to find the answer. In 1947 he and five companions sailed from Peru to Polynesia on a balsa raft, Kon-Tiki, to prove that Peruvian Indians could have made the voyage 1,000 years before Columbus.

Aku-Aku (Rand McNally, $6.95) is the story of the Heyerdahl expedition to Easter Island. "Señor Kon-Tiki," as the Easter Islanders called the expedition's leader, already had great stature in their eyes because of his voyage on the raft. And a series of events turned to good account by Heyerdahl's knowledge of their superstitions convinced them he was a descendant of their once mighty ancestors. He must, they decided, have a powerful Aku-Aku, or guardian spirit.

Heyerdahl investigated the sacred, relic-filled caves of the islanders and with the cave-owners' permission, brought away valuable carvings and masks. He even photographed the pages of a book containing the island's mysterious picture writing.

Solved to Heyerdahl's satisfaction was the mystery of the statues. He was told they had been quarried by the "Long Ears," a tribe that later was massacred by the "Short Ears," leaving only a handful of descendants. These descendants showed him how the statues had been chiseled by expertly wielded stone picks, "walked" across the land on wooden sledges, and raised by laboriously wedging stone after stone under them.

All this bolstered Heyerdahl's theory that the ancestors of the "Long Ears" and other Polynesian people were originally from the west coast of South America. Whether he is correct is for experts to decide. *Aku-Aku,* in any case, is a first-rate archaeological detective story.

Few people of any age have captur the world's imagination as has D Albert Schweitzer. Physician, philos pher, theologian, musician, humar tarian—he has become a living legen

In contrast to some other biograph of the great doctor of the jung **Robert Payne's** *Three Worlds of A bert Schweitzer* (Thomas Nelso $3.50) does not distort our final imag Neither, for the most part, is it over reverent or cloyingly eulogistic.

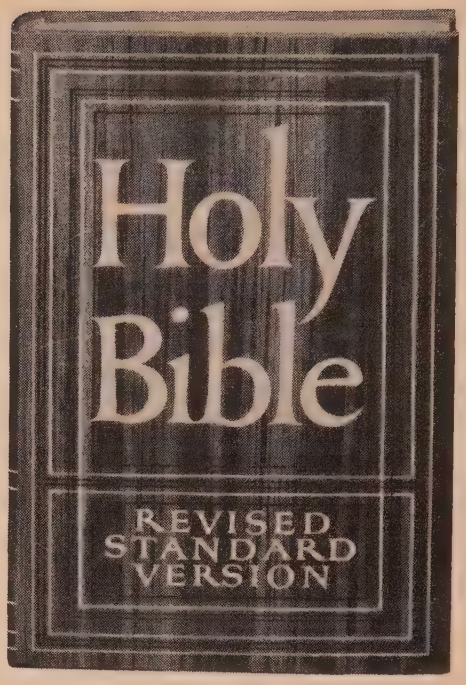
In preparation for this book, Payn who once lived in South Africa, visit Alsace, wandered over the fields whe Dr. Schweitzer spent his youth, ar stopped in towns where he lived early manhood. His work adds son new dimensions to our understandi of a great man.

If your yen for "release literatur inclines you westward, *Pawnee Bill* **Glenn Shirley** (University of Ne Mexico Press, $5) may be for yo Though I found a few factual slip-up I reveled in this bang-bang biograph of Major Gordon W. Lillie, who w both friend and rival of the bette remembered Wild West showma Buffalo Bill.

One of my co-workers, here at 74 N. Rush Street, honed my interest i Pawnee's wife, May, who won fam as "the girl dead shot." Seems that i later years May was a member of m colleague's Presbyterian-minister grand father's church, down in Oklahom and enjoyed sewing and other ladie aid doings.

It's fashionable among historian these days to batter at the thesis o Frederick Jackson Turner, who foun

This Christmas...



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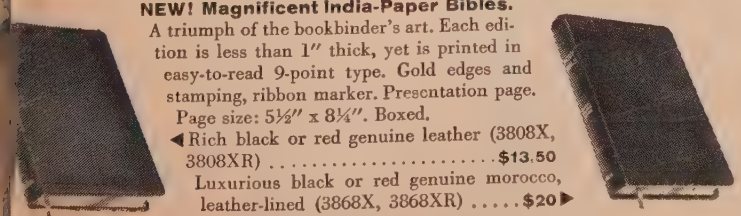

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To Make Bible Reading More Meaningful

December 14 is Universal Bible Sunday. Many volumes have been published to help us read the Bible with deeper understanding. Dr. T. Otto Nall, editor of* The New Christian Advocate *and contributing editor of* TOGETHER, *recommends five.

A Guide to Understanding the Bible, *by Harry Emerson Fosdick (Harper's, $3.50).* First issued in 1938, this tremendous book has remained high on the list because it sets forth the historical approach to the Book of Books, with its sacred volumes put together from various layers of culture and experience. How these layers represent the developing sense of the people in their search for God is plainly and unforgettably explained.

How to Read the Bible, *by Edgar J. Goodspeed (Winston, $2.50).* The Bible is a library, a rich treasury of human and divine experience. It is to be opened by certain keys—the appreciation of literature, the understanding of history, and above all the evaluation of a religious message needed by the world. A great teacher describes the needed keys.

Understanding the Old Testament, *by Bernhard W. Anderson (Prentice-Hall, $8.35).* A lover of the Bible, who is also a teacher of theology, draws on the evidence of historical research and archaeological discovery to bring the reader close to the "people of God," but most of all he relies on the biblical record itself. He recreates the stirring drama of Israel's faith, always subordinating personalities to the whole people.

Understanding the Bible, *by Howard Clark Kee and Franklin W. Young (Prentice-Hall, $8.35).* In direct, nontechnical language the authors tell the moving story of the emergence, expansion, and maturing of the Christian community. The faith that motivated it is shown here. The New Testament is seen in the actual life situation of this Christian community.

The Bible and You, *by Edward P. Blair (Abingdon, $2).* Intensely personal, this book shows how the Bible fails to answer questions on science, philosophy, history, and psychology, but focuses attention on far more important questions concerning religious experience. It brings us Christ and sends us forth with the will to live redemptively.

on America's frontier the rejuvenati "forces dominating American char ter." I've long thought Turner is lar ly right. And I still do after readi the slashing attack of **Arthur Moo** in *The Fronter Mind,* a Cultural Ana sis of the Kentucky Frontiersm (University of Kentucky Press, $

Dr. Moore writes learnedly. But proofs seem to be bits—evidences rowdyism, for example—selected prove his distaste for Turnerism. A I'm quite sure in his zeal to play excesses of revival meetings he c counts too heavily the civilizing role churches and ministers who rode th circuits, saddlebags abulge with boo

After 1,800 years of wandering, t Jewish people are coming home the Promised Land; at the end 1957, Israel's population already nu bered nearly 2 million.

What is happening in this vigorc new nation is vividly pictured *Israel* (Doubleday, $10), a volume 150 color and black-and-white phot edited by **Abe Harman** and **Yiga Yadin** and beautifully printed in t Netherlands.

Bible scholars will be interested seeing the River Jordan, flowing quietly as it did in Bible times, she on the hills of Galilee, looking they must have looked to Jesus, a Nazareth lying quietly in the sun it did 2,000 years ago.

In contrast, the camera shows t modern façade of a new medical cent an electronic computer, a chemic plant in Haifa Bay, and many oth faces of the new Israel.

But there is another side to the coi Nearly 1 million Arabs whose ancesto had lived in Palestine for generatio lost their homes to make way for th people of Israel—a particularly iron circumstance because many of the Jev themselves had been forced to flee the homelands by Nazi persecution.

In *They Are Human Too . .* (Regnery, $6.50) Swedish phot journalist **Per-Olow Anderson** brin the reader face to face with the Ara refugees of the Gaza strip in 130 powe ful photographs.

In this narrow bit of old Palestin refugees are permitted only limite travel from the boundaries of the camps. During the day a few of the put out to sea to fish or to load citru fruit aboard waiting boats. Othe escape the bleak misery of enforce idleness by attending schools conducte by the United Nations Relief an Works Agency or by training them selves for crafts and trades they ma never get the chance to practice. [Se *'City' With No Place to Go,* Apri page 20.]

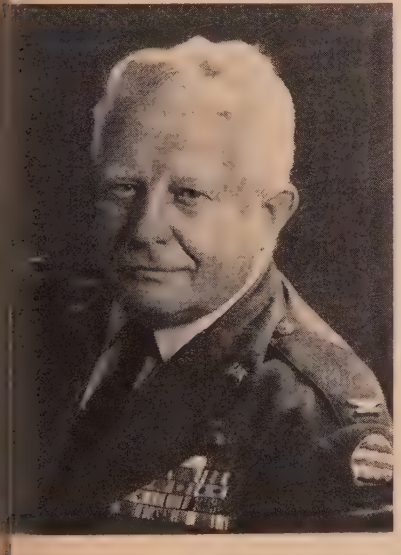
The Middle East presents man problems. Much will be written abou this area in the next few years.

veryone needs a few books he can down without losing his train of ught. One such is *A Book of Eng-* (Collins, $2.50). It's an anthology piled by distinguished essayist and ic **Ivor Brown,** who evokes the it that is England through poetry prose, ranging from 16th-century ks to today's *Manchester Guardian* liberal sampling of British writing the years.

Why does a man become an explorer? **ernt Balchen,** sky pioneer who the first man to pilot a plane over h poles, explains it this way: "I k an explorer does not belong to erday only, but also to tomorrow. importance is in helping shape the re, in pioneering new trails across or land or sky that the world will w."

ome North With Me (Dutton, $5) he autobiography of one who has nged to tomorrow from the time, 2, he met the great Roald Amund- and informed him he wanted to w up to go on an expedition with

o with Amundsen he did—and also h Byrd and Ellsworth, on expedi- s to the North and South Poles, winging across the Atlantic in of the earliest successful west-to-east satlantic flights.



Col. Bernt Balchen

ut anyone who has thought of hen only in terms of those great of pioneering will find a surprise eading about his service with the ny Air Force in World War II. It s exciting as a cloak-and-dagger tery. When he assisted underground rities in his native Norway, for ance, even his commanding officer 't know what he was up to. And, nately, neither did some old Ger- flying friends when they saw him eutral Stockholm.

haracteristically, in his last para- oh Balchen remarks, "So I go on to

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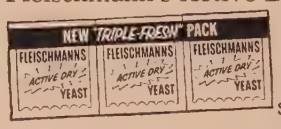

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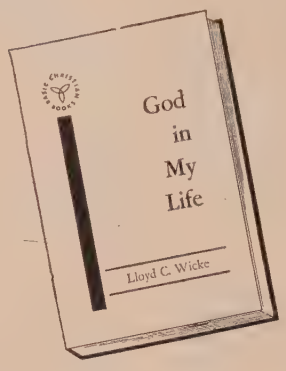

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the next adventure, looking to the
ture, but always thinking back to t
past, remembering my teammates a
the lonely places I have seen that
man ever saw before, still hearing t
crunch of skis and the howl of Ma
mutes carrying far away and fore
through the thin air."

Here is a true man of tomorro

An explorer of a different type, h
quite as intrepid, is **Eleanor Roo
velt.** Her field of exploration is peo
—her goal is to help them get alo
better together.

On My Own (Harper, $4) is h
intensely individual account of her l
since the April morning in 1945 wh
she left the White House as a wido
It is characteristic of her that she h
a plan even then. She wanted to l
simply and independently of her ch
dren, and she wanted to keep busy.

We see her as a fledgling deleg
to the UN. We accompany her
Windsor Castle, where Winst
Churchill observes that he doesn't thi
she approves of him—and she agr
that she probably doesn't, rememberi
the times when he kept her husba
up too late. We share her worry abo
what she shall wear when she vis
the Japanese emperor. With her,
talk in Hong Kong with refugees fr
Communist China, in Germany wi
women doctors, in Greece with farm
running an American-made threshi
machine. We even go with her to t
Kremlin for a meeting with Khrus
chev. When he concludes by askin
"Can I tell our papers that we ha
had a friendly conversation?" she a
swers, "You can say that we had
friendly conversation but that we d
fer."

This is an extraordinary book—
an extraordinary human being.

The Faith of a Methodist (Epwor
Press, $2) by **Eric Baker** is a sli
volume in which the London secreta
and 1959 president-designate of th
British Methodist Conference express
his belief that the hope for the wor
lies not so much in the conferences
statesmen as in the emergence of
world church.

Nevertheless, he writes, "I can thin
of nothing more disastrous than th
the various Protestant Churches shou
shed the distinctive elements in the
traditions and become merged into
kind of amorphous mass."

Dr. Baker, who sees Wesley's do
trine of "Christian perfection" as th
central theme of a new evangelic
movement, examines several of th
great doctrines of Methodism in th
light of this emphasis.

Written by a Methodist for Metho
ists, this book cannot fail to be
prime importance to scholars and oth
thinking people. —BARNABA

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

SEIDMAN AND SON, *by Elick Moll (Putnam $3.95).*

Some time ago, you may have seen Eddie Cantor in a TV play on *Playhouse 90.* If you did, you may agree with me that Mr. Cantor did a superb job. The play was taken from one of the chapters in this book. For sheer enjoyment I have not read anything in a long time which measured up to it. Mr. Seidman is a Jewish dress manufacturer in New York City and he tells us about his problems with his children, his wife, and his business. I wish I could get every anti-Semite to read it.

The problems fathers face are not greatly different, regardless of race or religion. Young people in love live and move within the boundaries of a common kingdom. It is amazing how long it takes the world to learn this simple lesson. I think this book will help some of the more backward students. But do not think this is a moralizing tale or a sermon coming at you disguised as fiction. It is simply a wonderful story and I recommend it.

VALE OF VALOR, *by Vardis Fisher (Doubleday $4.95).*

A great exploratory chapter in American history was the Lewis and Clark expedition. Commissioned by President Jefferson in spite of much opposition, it traveled from St. Louis to the headwaters of the Missouri River, over the mountains, and down the Columbia River to the Pacific Ocean. The company moved through hostile Indian territory; there were grizzly bears, starvation, freezing, and thirst. It is one of the heroic episodes in our history, and now a man who knows the West has written a fictionalized account of it. So far as I have been able to determine, it is quite accurate—and in any case it is a most interesting yarn. I ought to warn you, however, that Indian morals were different from ours, and male members of the expedition took full advantage of them.

There is no doubt that the Lewis-Clark expedition was a mighty epic in American history. And I can think of no better, more exciting way to catch its true flavor than by reading this novel. It makes a fellow ashamed that he has complained because his plane was a few minutes late.

HOUSE OF MANY ROOMS, *by Robin White (Harper's $3.50).*

Let me recommend this collection of experiences suffered by a missionary family in India. The book came to me as a complete surprise and I write of it with real appreciation. It is not what is usually referred to as "a missionary story" but a description of a most interesting and amusing family dedicated to Christian work. I am not sure that anyone will want to increase his giving to World Service because he reads this, but I do not think many who read it will forget the father, the mother, and the children of this missionary household. For, believe it or not, missionaries are wonderful people and just about as human as you are.

A SUMMER PLACE, *by Sloan Wilson (Simon & Schuster $4.50).*

I picked this one up because I remembered *The Man in the Gray Flannel Suit.* It was a mistake. I must go back to my conviction that you cannot write much of a book based on people with no great convictions. I do not mean to imply that the heroes and the heroines always have to be extraordinary people, but they must not be people without some great longings.

I saw nothing in this book but a shopworn plot and a general atmosphere of triviality. Maybe Mr. Wilson just became careless.

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If I Had Been at Bethlehem

If I had been at Bethlehem
The night of Jesus' birth,
I would have liked to say, "Hello"
And welcome him to earth.

If I had been a shepherd
With a flock of woolly sheep,
He could have had my softest lamb
To help him get to sleep.

If I had been an angel
With wings and halo bright,
I would have sung a song for him—
Most likely, Silent Night.

If I had been a Wise Man
Who had come from distant lands,
He could have pet my camel
With his tiny, tiny hands.

And if I'd been a little star
I would have been so proud,
I think I would have felt inclined
To twinkle right out loud!

—Ruth Adams Murray

hristmas Song

hy do the bells of Christmas ring?
hy do little children sing?

ıce a lovely, shining star,
en by shepherds from afar,
ntly moved until its light
ıde a manger's cradle bright.

ere a darling baby lay,
llowed soft upon the hay;
d its mother sang and smiled:
This is Christ, the holy Child."

herefore bells for Christmas ring,
herefore little children sing.

—Eugene Field (*1850-1895*)

Dear God . . . I am very glad you thought of sending Jesus to earth. It's fun to celebrate his birthday every year by giving presents and singing carols and having Christmas trees. And I like to hear the story about how Jesus was born in a manger and how shepherds and Wise Men came to see him, even though he was just a little baby. I hope children everywhere might someday hear the story and learn about Jesus. Thank you, God, for Christmas . . . Amen.

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This is true-group hospital and surgical insurance, which five years ago was regarded by insurance companies as fantastic and unattainable. Most folks in the senior age groups have found it impossible to buy this kind of insurance so vitally needed to meet the rising cost of hospital and surgical bills. Yet it is these older people who most required such protection—budgeted to fit their income.

A Message from Dr. Ethel Percy Andrus

President of AARP

"When we retire, the kind of insurance that helps pay medical bills generally ceases—even the group coverage we took for granted does not long survive our employment. But doctors and hospitals still have to be paid. Where will the money come from to pay these bills, that good sense tells us are almost bound to come sooner or later?

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"It is an invitation for you to join the Group Insurance Plan for hospital and surgical benefits that you, as a member of the American Association of Retired Persons, are fully entitled to, and which you cannot be denied."

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What has made all this possibl
A group called the AARP (Amer
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dedicated group of persons wh
recognized the necessity for th
attainment of high-level wel
being of older persons, and
providing for their economic nee
—and did something about it.

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under the laws of the District
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research, counseling, correspond
ence, and a bi-monthly publicatio
in addition to this unique grou
hospital-surgical plan.

AARP makes an appeal that i
universal. It speaks to everyon
whether employer, employee, pa
tially employed, or not employe
at all. It satisfies those seekin
security, from the professional t
the homemaker, wife or mothe

More than 100,000 retired pe

is are insured under plans made ilable to members of the erican Association of Retired sons, National Retired Teachers ociation and the National Asso- ion of Retired Civil Employees. w YOU may become a mem- of your own association . . . RP, and as a member, enroll in a ilar group hospitalization plan.

TURES OF AARP INSURANCE

e benefits and features of RP's hospital-surgical insur- e are especially generous. That ecause this group plan is the mplishment of a non-profit anization, founded with you in d. The avowed goal of the RP is to help retired persons themselves. The advantages he plan speak for the sincerity AARP.

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ou are eligible for member- in AARP if you are over 65. re are no other qualifications! nnual dues for membership in RP are two dollars.

Some Questions and Answers about AARP Group Insurance

Q. *Do I get immediate protection?*

A. Yes, you are covered for pre-existing conditions and there are no waiting periods, except during the first year that your Certificate is in force, it does not pay benefits for any condition for which you were *hospitalized* during the *immediately preceding 12 months.*

Q. *What are the exceptions to the coverage?*

A. Illness or injuries caused by war or those covered by Workmen's Compensation or Occupational Disease Law; confinement in any VA or government owned or operated hospital.

Q. *Do I continue to get paid if I go into the hospital more than once?*

A. There is no restriction as to the number of times you may enter a hospital for different causes. Claims for the same or related cause need only be separated by *six* months.

Q. *Why is it an advantage to join a* group *plan?*

A. It makes for reduced administration costs and spreads the insurance risks. These savings are passed along to you in the form of lower premiums.

Q. *Who backs this plan?*

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I Collect Madonnas

By DOROTHY H. WETZEL

COLLECTING MADONNA figurines is not a comm hobby. Maybe that's one reason for the many memorab experiences I've enjoyed while following it. But of them a I think I'll always remember best the time when, not lo after I began my collection, I visited a woman's group in church where I was a stranger. One member, not knowi of my hobby, drew me aside before the meeting to ask r opinion of the worship center she had arranged. Somewh hesitantly, she led me to a table on which stood a sta white ceramic madonna against a blue-velvet backgrour

The beauty of the display left me speechless. Then, aft my first surprise had worn off, I learned that this woma too, had long admired madonna art. She was pleased hear that I had begun a modest collection of the figurin I was reassured to find someone else who shared my growi interest in madonnas.

Let me hasten to disassociate myself from what, I a sure, most Protestants believe is a misunderstanding and misuse of art that has grown up about Mary, whose fir born child was Jesus. The theological word for it is "Mario try." Scholars have traced it back to the ancient city Ephesus, in modern Turkey, where the Virgin Mary's fi church was dedicated and where many residents believ Mary to have been buried. There, in the pre-Christian er a great temple—one of the seven wonders of the ancie world—was built to house the image of a pagan mother-go With the coming of Christianity, however, this Ephesi cult of Artemis (in Roman times, the goddess Diana) ga way to veneration or worship of Mary, as the mother of Go If you are interested, I refer you to the article, *Timele Home of the Mother Goddess,* in the first issue of the ne magazine, *Horizon.*

The *person* Mary, as we know her from the New Test ment, has inspired artists through the centuries. Admiratio of their work led me to begin my collection of figurine But collecting was only the beginning. In becoming bett acquainted with religious art, I found also that I was gainin a deeper knowledge of Christianity. Doors to a wealth

Set off with evergreen and a red rose, this highly glazed ceramic copy of a Hummel madonna is one of the author's favorite figurines.

-known tradition and symbolism opened to me. My -casual interest in figurines became a full-fledged hobby. ut one can be inspired by a madonna figurine without s of study and collection. I remember especially the Gold Mother who, gazing silently at one of my figurines, simply: "She knows what it means to lose a son because le hate." And I recall the many children who, when ing my home, have looked long and reverently upon figurines I display there the year around.

ANY people, even those with only a casual interest, know the Madonna has universal significance as a symbol of herhood. [See *Madonna Festival,* April, page 35.] This is to understand, for the first Christmas began with a her and her newborn child in a manger. Persecuted early stians, wanting visual expression of this wondrous t, drew probably the first interpretations of it in the tombs of ancient Rome. But not until Christianity began lourish openly did artists—even those who weren't stians—discover the Madonna as a challenging and tiful subject.

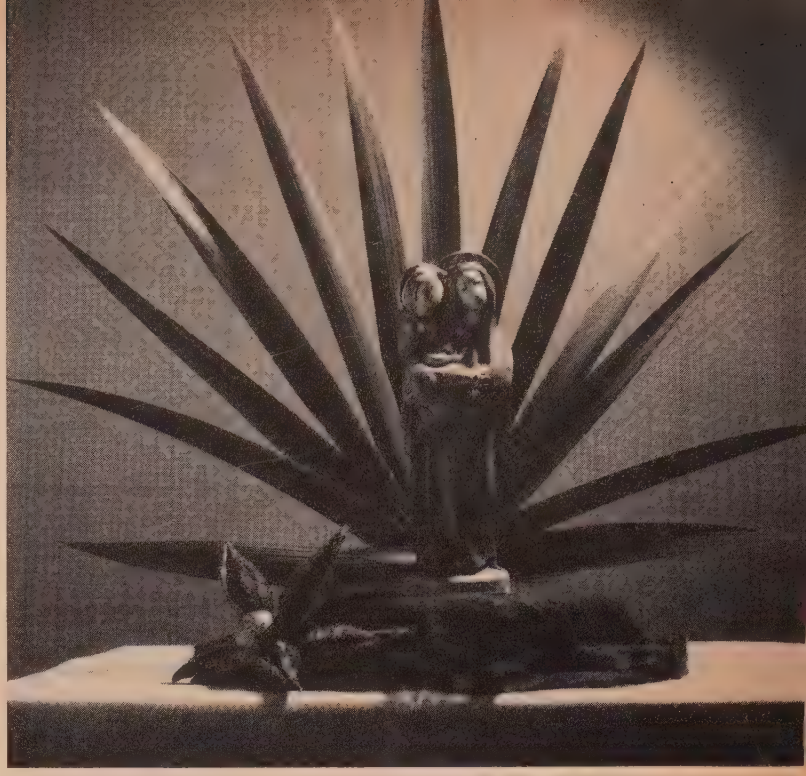
ost early portraits of the Madonna were stiff, formal, unimaginative, largely because of a style Byzantine ers had established. But Renaissance artists such as ael—who devoted his entire career to madonna art painted the renowned *Sistine Madonna*—gave Mary ner, more human qualities, often showing her protecy holding her child. And probably the greatest madonna ture, of which Michelangelo's *Medici Madonna* is a us example, also was produced in that era.

iscovery of this rich vein of history came only after erious interest in madonnas was aroused. Actually, my iration of them had begun long before. Often my heart quickened as I saw sunlight or shadow framing a nna figurine. But not until the Christmas that a good d gave me a ceramic madonna in a basket, framed tifully with galax leaves and angel's hair, did my occal desire to have a figurine become an active hobby est. I resolved to learn more about the Madonna in art. I probed libraries, art galleries, and such books as the oritative, well-illustrated *The World's Great Madonnas,* Cynthia Pearl Maus (Harper, $5.95), I became con- ed that the Madonna belongs to all who accept her as enting purity of thought, peace of soul, the honor of anhood, and the glory of Christ's birth. At the same , I discovered a wealth of tradition and symbolism con- ing the Madonna. Notice the color of her clothing. Stark sometimes is used to represent purity, although the sleeved red tunic and blue cloak usually are accepted ditional. Other colors have meaning, too—the sorrowolets and grays, for example, which Mary wore after Crucifixion. And some figurines have tiny triangular rns in the clothing, symbolizing the Holy Trinity.

ne of my madonnas, a Hummel figure, has Mary standon a globe, much like the woman mentioned in Revela- who was "clothed with the sun, with the moon under eet, and on her head a crown of 12 stars." Crowns and s for some madonnas are styled to emphasize divinity. rs have just a mantle over the head, or a simple wimple nd the face, to stress her human qualities.

adonnas alone are beautiful, of course, but I prefer to ay them with other decoration to add contrast, emphasis, mbolism. A basket, for example, is fine accompaniment most madonnas. For centuries, baskets have been used to infants—possibly even the Christ child—and also wool, ests from the land, the fish of the sea. A basket reminds f God's gift of life.

ther decorations are equally meaningful. At Christmas-



Iris spikes frame a hand-sculptured madonna and child, accented with a five-pointed milkweed pod to signify, at Christmas, the Star of Bethlehem.

time, a five-pointed star or five-petaled flower can represent the Star of Bethlehem, and the poinsettia takes on special significance as the Christmas Eve flower of Mexico. All of these add significance to a madonna display.

Two legends about roses, however, make them favorites of mine for Christmas display with my figurines. The Rose of Jericho story tells us that this flower grew in Mary's footsteps the night of the holy birth. The other story is about the poor shepherdess who wept with distress because she had no gift when she visited the manger. But, the legend says, as each tear fell to the ground a rose blossomed under it. Joyfully, she gathered a bouquet for the King of Kings.

IN my collection I have madonnas fashioned of many materials—plastic, clay, glass, wood, and ivory, to mention the commonest—so it is easy to find one to fit the décor of any room. And it's surprising how many, of various sizes, shapes, and values, are available. A few of mine are expensive imports; others I'm fond of are from dime stores.

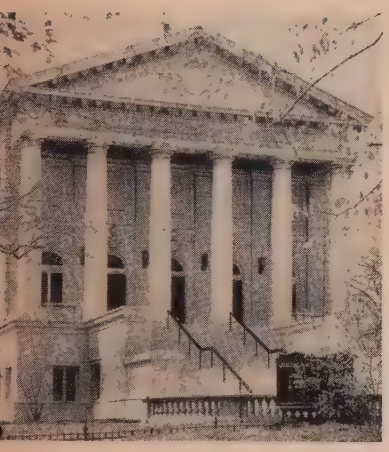
My collection isn't worth much in dollars and cents. But even if it were, much more important would be its intrinsic value. I treasure each of my madonnas as a reminder of the love of the friend who offered it as a gift, or because it has inspired a deeper reverence. One, which I sculptured and glazed myself, probably is of little interest to anyone else (a friend jokingly calls it my "Neanderthal woman"!) yet I cherish it because it has special meaning for me.

Just look into the face of a madonna. No matter what artist has fashioned her, the same inspiration is there. But you must seek it. As someone told me, "I think we must *feel* about a madonna as you do, rather than try to explain her."

You'll understand what she meant if you display a madonna figurine in your home at any time, but especially at Christmas. And how much closer to the true spirit of Christmas it will be than is Santa Claus, so often most prominent in holiday decorations!

What the audience never sees: a Mount Vernon pastor joins the troupe in a circle backstage for a few quiet moments of prayer before curtain time.

At Washington: Grease Pai



This down-town, six-columned Mount Vernon Place Methodist Church is home to the Players.

WASHINGTONIANS who enjoy good plays skillfully acted don't depend altogether on down-town theaters. They can see them in the basement of the white-pillared Mount Vernon Place Methodist Church—and they've been doing it for 22 years!

Actors are amateurs. Many work for Uncle Sam, but often housewives or businessmen tread the boards. Most are in their 20s, but if a cast calls for bald-headed babies or gray-haired oldsters, they are available. Many are Methodists, but some are not, for the Mount Vernon Players are now a community institution.

It started in the dull pre-war days of 1936. Pageants had lost their appeal for a coterie of histrionic-minded young Methodists, so they started staging theater plays. With pastoral encouragement and support from the congregation, the group developed into one of America's most noteworthy little theater organizations. So solid is the Players' reputation they conduct a workshop each summer. Then during the winter they produce four full-length dramas and send out a traveling troupe to present one-act plays.

Of the four big productions, one has family interests, one a religious theme, the third is a mystery, and the fourth is special. Each has approval of a committee.

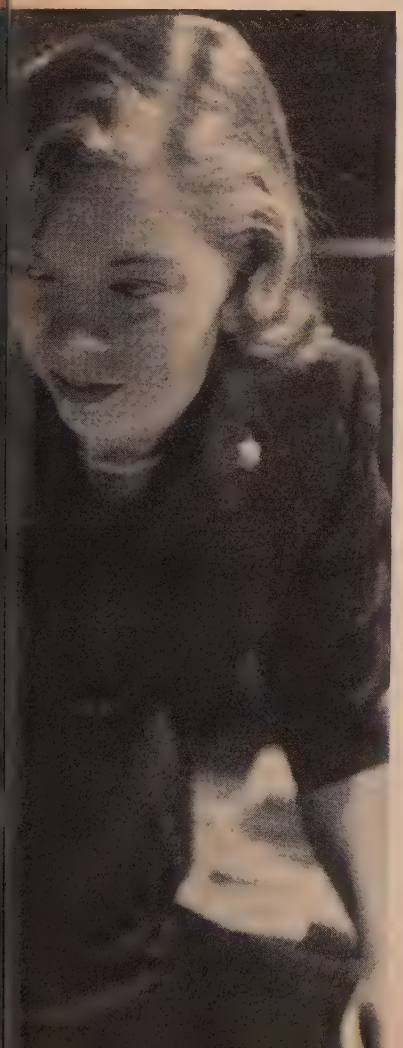
Each night before they don grease paint and costumes, the Players enjoy the fellowship of prayer, led by one of the Mount Vernon pastors. Some members join the drama club for the service they can give the church; others find pleasure and occupation in membership, and some aspire to Broadway. All act, design sets, do other chores. The star of one production may have only a walk-on part next time, and later be a stagehand.

Financing? The Players get their cue from their church. Though seats are reserved, there's no admission charge. Between acts they take up a collection!

paring publicity for The Late
ristopher Bean is part of Actress
arlotte Blevins' job. Here she tacks
a poster which she helped to draw.

d Prayer

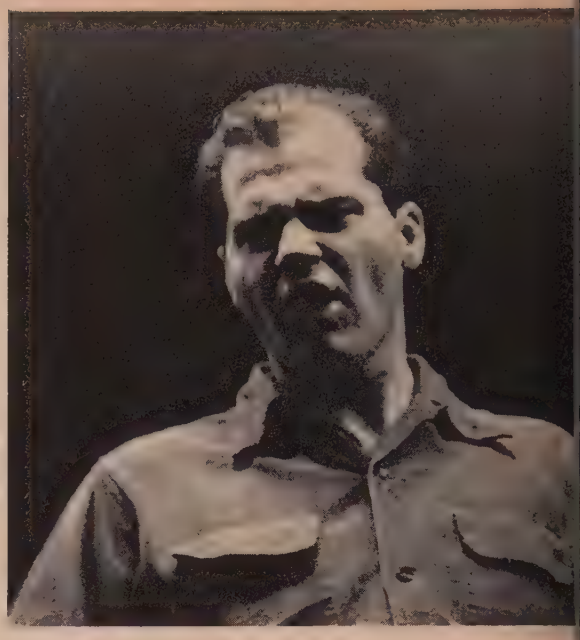
Who is to act? Decisions are a responsibility of Director Thomas Littleton, shown here interviewing a hopeful and comely applicant for a new production.



Eyebrows and lashes need touching up before John Werner is ready to go on. Pretty Anne McLaughlin does the job for him—and John does not demur.

Players are often their own best critics, believes Director Littleton. They listen carefully as fellow actors read their lines at the frequent and informal rehearsals.

Floyd Lancaster and Jean Callovini in a tender scene from The Valiant *by Holworthy Hall and Robert Middlemass. It was given 20 times on tour.*



Here's Arnold Winkelman, registering anger as he learns his peasant's role in Joan of Lorraine, *the historic play about Joan of Arc, French heroine.*

Rehearsals for The Late Christopher Bean *are over—and the play is on the boards. Note heads spectators silhouetted in the foreground as they watch a climactic moment near the end of the p*

To write one's name here is a big, big moment for all Players —for this is the cast board. A smiling Ursula Gallagher has just added hers (at top left).

The star! Pensive, earnest, winsome Charlotte Blevins pours herself into the role of Joan of Arc in Maxwell Anderson's famed play, Joan of Lorraine.

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SOVIETS WOULD USE, NOT ABUSE RELIGION

"Communist efforts to stamp out religion have failed, and currently the Russian government is seeking to use rather than abuse religion."

This was the conclusion of the Rev. T. Otto Nall, editor of *The New Christian Advocate* and contributing editor of TOGETHER, as he reported on a visit to Leningrad, Moscow, and other cities in Russia. Interest in religion, as reflected in the number of churches and church attendance, he said, is still below what it was at the time of the revolution, but there are six times as many churches as 20 years ago and others are being reopened.

"During my week in Russia," he said, "I went to church more often than in a month in the U.S. Churches not only have Sunday-evening services; they have services every weekday evening as well. And all services are crowded beyond the doors, to the sidewalks outside."

The Russian Orthodox Church, Dr. Nall pointed out, is dominant, with 41 churches in Moscow (about 400 before the revolution) and 17 in Leningrad, and between 25 and 30 million members throughout the Soviet Union. There are some 530,000 Baptists (the government forced the union of several groups, including a few Methodists, in 1944), in 5,200 churches. Some 50,000 Mennonites are scattered, and so are 25,000 Adventists in 300 congregations. Roman Catholics number about 5,000, including a thriving Moscow church that grew from an average attendance of 150 in 1949 to 1,000 in 1958. In addition to these Christians there are several thousand Jews and several million Moslems.

"It still is not socially, or politically, or even economically popular to go to church," Dr. Nall said, "but great numbers, including many young people, are finding churchgoing helpful. The whole trend is in the direction of growing church attendance."

The change in the official attitude toward religion has not come overnight, Dr. Nall observed.

"Calling it 'softened' is hardly accurate," he continued, "although Khrushchev did rebuke his fellow Communists for ridiculing the clergy and said that no Soviet citizen was to be disadvantaged because of his belief or disbelief in religion. What the government has done is to redirect its campaign to make the State, undeniably and unquestionably, the master of Church."

Debates Top Issues on TV

A fiery Methodist district superintendent is making a name for himself as a TV panelist. The Rev. Ira B. Allen of Detroit Lakes, Minn., is a founder and star of the American Religious Town Hall Meeting, originated in Minneapolis and now on 70 stations.

Mr. Allen thrashes out religious, social, and political questions with leaders of other denominations and faiths in the half-hour programs, aimed at establishing broad concepts of civil and religious freedom. A high spot came with this fall's special series of 16 discussions filmed for TV distribution at Independence Hall, Philadelphia. They centered on guarantees in the Constitution and Bill of Rights.

In the discussion on schools, Mr. Allen told a Roman Catholic priest, "There are grave doubts as to whether parochial schools are consistent with democratic principles; they foster religious segregation and intolerance."

He clashed sharply with uphold of peaceful coexistence with Communism: "If I were a prisoner behind the Iron Curtain, I'd be expecting the free world to help get me out."

Ira B. Allen: fiery debater in the Ea

ioans Look Ahead 10 Years

hio Methodists have approved 103 mmendations to help the church the economic, social, and religious ges expected in the next decade. gun in 1956, the Ohio Area study ed population changes, cultural ds, economic shifts, and com- ity-life variations over a 10-year od and determined their effect on church. The study is the first of kind made by Methodists in this try.

ypical findings:

hio's population has increased than 1 million in six years, but odists can count only one out of 16 persons now, compared to one of 12 in 1940.

ople are leaving the farm, Meth- stronghold of the past.

ghteen out of 1,952 churches have r than 10 members, 286 less than nd 31 failed to report any mem- nip.

ll Area recruits for the ministry ne last 10 years have come from churches.

anning ahead for the next 10 Buckeye Methodists, among other gs, will try to:

rganize 75 new congregations and a minimum of 9,000 members a

erge or relocate churches where bership is decreasing or the church ram is ineffective.

courage young people to commit selves to the ministry so that 123 ministers can be added annually.

ea Honors Bishop Raines

hop Richard C. Raines of Indi- olis was awarded the Korean gov- nt's Cultural Honor Medal by ident Syngman Rhee at the Korean odist Church's General Confer- meeting in Seoul.

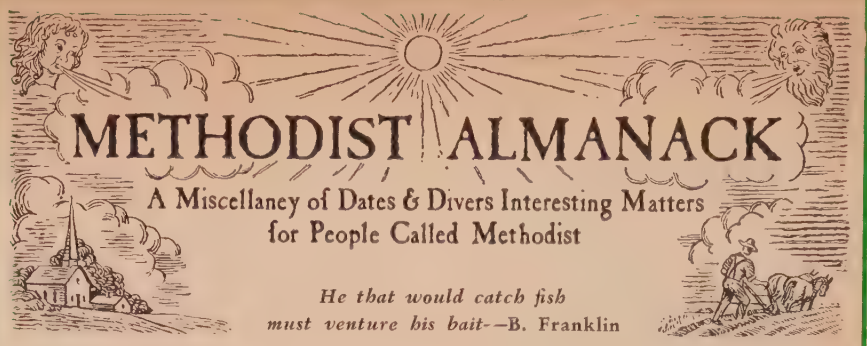
sident Rhee read the citation, h said the award was given in ition of Bishop Raines' "many ficant contributions to the Ko- church and the Korean people."

bishop, president of the Board of ions' Division of World Missions, on his sixth trip to Korea repre- ng the Council of Bishops.

nt Closer College Ties

thodist leaders are working for ger ties between the church and 07 related colleges and universities. ntly, they hailed the completion $2 million church-college project lbion, Mich.

ne new $1.3-million, 1,450-seat ldrich Chapel will serve Albion ge during the week and Albion's Church on Sundays. The build- ccupies nearly a city block on the us. An adjoining block is taken


METHODIST ALMANACK
A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist
He that would catch fish must venture his bait—B. Franklin

DECEMBER hath XXXI days — 12th Month

'Most all the time, the whole year round
there ain't no flies on me,
But jest 'fore Christmas
I'm as good as I can be.—Eugene Field

1	M	Flagmaker Betsy Ross b., 1752
2	Tu	*What is well done is done soon enough*
3	W	Illinois is 140 years old today
4	Th	W. Penn's "First Treaty Never Broken," 1682
5	Fr	Phi Beta Kappa founded, 1776
6	Sa	First sermon in New England, 1621
7	S	Commitment Sunday
8	M	Birth of Horace, 65 B.C.
9	Tu	Fremont arrives at Sutter's Fort, Calif., 1845
10	W	*Waste not fresh tears over old griefs*
11	Th	Bishop Francis Asbury preaches at decaying Jamestown, Va., 1782
12	Fr	Form 1st Bible Society in U.S., 1808
13	Sa	Meth. College and Univ. Ministers meet
14	S	Universal Bible Sunday
15	M	Methodist Exec. Sec'ys. meet, Nashville
16	Tu	Pass Civil Service Act, 1883
17	W	12-second flight at Kitty Hawk, 1903
18	Th	*Today is yesterday's pupil*
19	Fr	Wreck of the Hesperus, 1839
20	Sa	Missouri taxes bachelors $1 year, 1820
21	S	"Pilgrims and strangers upon the earth" end voyage; sign Mayflower compact
22	M	J. Caesar devises 365-day calendar, 46 B.C.
23	Tu	*The wise understand half a word*
24	W	"Silent Night" first heard, 1818
25	Th	*When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was.*—Matthew 2:9
26	Fr	Garrett Biblical Institute planned at Chicago 1st Methodist Church, 1853
27	Sa	Bishop Asbury ordained by Dr. Coke, 1784
28	S	Student Recognition Day
29	M	*Remember our feathered friends*
30	Tu	John Wycliffe d., 1384, aged 60
31	W	J. Wesley originates watch-night services among Kingswood miners, 1740

Some say, that ever 'gainst that season comes,
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long,
And then, they say no spirit can walk abroad,
So hallow'd and so gracious is the time.
—Shakespeare

■ Franz Gruber gave music as a Christmas present to Joseph Mohr, who wrote words. Sung first in Salzburg, Austria, to guitar accompaniment.

Keep what you've got: the ills that we know are the best.

■ "I designed to watch with them on Friday nearest the full moon, that we might have light thither and back again . . . abundance of people came . . . we continued till a little beyond the noon of night . . . wrestling with God in prayer." One James Rodgers, repenting of alehouse revels, destroyed his fiddle and led prayers. Meetings were held at Kingswood, Bristol, London, and Newcastle. In starting watch-night rites, Wesley was influenced by similar meetings among the Moravians, much like the vigils of early Christians. For these meetings Charles Wesley wrote such hymns as "Oft We Have Passed the Guilty Night." Methodism flourished at Kingswood, still has a school there. [See Floyd Johnson's water color, July, page 36.]

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up by the new $650,000 First Church education buildings. Connecting them and the chapel is another unit, underwritten by the Detroit and Michigan Methodist conferences.

At dedication ceremonies, more such projects were proposed by Dr. John O. Gross, general secretary of the Methodist Board of Education's Division of Educational Institutions. "The college linked with the church stands as . . . a place where there is freedom of search and hospitality to new ideas," he said.

He suggested the church take the initiative in moving closer to these universities: American, Washington, D.C.; Boston, Boston, Mass.; Duke, Durham, N.C.; Emory, Atlanta, Ga.; Northwestern, Evanston, Ill.; Southern Methodist, Dallas, Tex.; Syracuse, Syracuse, N.Y., and Denver, Denver, Colo.

Methodists in Red China

Methodists are still active in Red China, but operating under a system "that mocks any true concept of religious freedom," reports William Worthy, correspondent of *The Baltimore Afro-American* and CBS News, who entered China against the wishes of the U.S. State Department. He found:

- Methodists number 50,000, compared with 60,000 in 1947.
- The highest Methodist concentration is in the Shanghai area and in Fukien province, where Methodists first began work in China.
- The government uses church buildings for political indoctrination meetings, which clergy "voluntarily" attend.

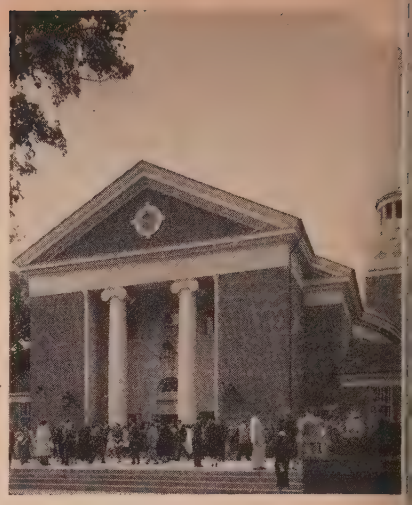
Mr. Worthy describes his attendance at Moore Memorial Methodist Church, Shanghai, in *World Outlook*, Methodist missions magazine. The church was cold, Mr. Worthy declared, because the government had not allotted fuel to it, but otherwise the building was in good condition.

Study Church Education

Several vital areas in church-school education are under joint study of the Methodist Publishing House and the Board of Education's Editorial and Local Church Divisions. Under consideration are:

- What church leaders expect from curriculum materials.
- What pupils are learning.
- Educational procedures to follow.
- Best promotional procedures.

One study has resulted in plans for a music magazine scheduled to start in October, 1959. Another brought forth a new format for *Classmate* magazine. Others will deal with Sunday-evening activities and fellowship, and in audio-visual aids.



Albion's new $1.3-million college chap

Apathy in Europe

Despite a "remarkable depth of co mitment" among Methodist laymen Europe, a notable lack of vitality is ported in state churches there.

Dr. Robert Mayfield, Board of L Activities general secretary, had weeks' intensive contacts with churc men and laymen in six countries.

He returned with new appreciati for separation of church and state, said. He attributed disinterest in Eu ope's churches to tax support, whi discourages sacrificial giving.

This attitude often spills over in the free churches, he observed. Takin their cue from friends in state churche too many laymen show only lukewar interest in religion.

Big Year Ahead for Relief

A new wave of refugees to resett and new demands for work overse are predicted for 1959 by Chur World Service, National Council Churches' relief arm.

CWS is preparing to assist mo than 5,000 of 9,500 Dutch nationa from Indonesia expected to enter t U.S. as a result of new immigratio legislation passed by Congress. Th agency has started new work in Pola and plans to enlarge its program India, Malaya, Chile, Haiti, and t African nations of Ghana, Uganda, an the Belgian Congo.

In recent weeks CWS has rushe emergency aid to victims of drought Brazil, floods in Chile, Poland, We Pakistan, and Korea, and Typhoo Winnie on Formosa.

Search Vital Areas of Though

The Methodist Board of Social an Economic Relations now has under wa searching analyses of three importan areas: a study of Methodist thought an action, the church's role in race rela tions, and inquiry into Christianit and Communism.

Making use of $75,000 in Fund fo

oard public grants, the Board has ed up some revealing facts. The rd consists of 26 laymen, 13 min- rs and six bishops, with A. Dudley rd as general secretary.

nitial effort in race relations pro- ed 17 interracial conferences ughout the U.S. and in many areas ed the scales for specific accomplish- nts in understanding.

A panel of Boston University theolo- ns was selected to delve into Meth- sm's history of social thought and on. It will go to the church's own tings, interview experts in appropri- fields, and study the work of min- rs and laymen. Methodism as a ns of social expression, its pioneer- in social matters, and its work with r religious groups will be probed. ilot study of Christianity and Com- nism has been made at Southern thodist University by professors n Perkins and other seminaries and versities.

egration in the News . . .

s the USA faces up to practical lications of the Supreme Court's ool-integration decision, the legal political controversy it aroused has repercussions within church circles. Many Methodist ministers have joined h other Protestant clergymen in ding for an orderly approach to blems of racial understanding and rance. In rebuttal, some segrega- list churchmen in cities where the ation is acute have taken newspaper to chide them for "their alacrity confess sins—of others."

ittle Rock, Ark., continues to be al point in the controversy. Meth- Bishop Paul E. Martin, whose quarters are in the city, is among high-ranking clerics who urge the ening of public schools in accord- with the Supreme Court decision. Rev. J. Kenneth Shamblin, pastor the Pulaski Heights Methodist Church, commenting on the recent referendum on whether to reopen schools, warned against "destruction of public education."

In Van Buren, Ark., 15-year-old Methodist Angie Evans, high-school student council president, spoke up at a public meeting. "We think it is only fair," said she, "that the Negroes be permitted to attend this high school. . . . Have you thought what you make these Negro children feel like, running them out of school?" Some newspaper correspondents thereafter referred to her as the "Ozark Joan of Arc."

At Little Rock, an official group of Methodist laymen has indicated opposition to desegregation within the church. The 1956 General Conference put integration on a voluntary basis by churches and set up a commission to study the problem. [See July, 1957, pages 7 and 66.]

When Gov. Orval Faubus charged that Communists and left wingers had brainwashed Little Rock Presbyterian ministers, five Methodist clergymen were among those who came to their defense. One of them, the Rev. W. W. Gibson, later reported "a few abusive phone calls" but added that most letters and comments expressed appreciation for the stand taken.

At Wilmore, Ky., a midnight shotgun blast followed enrollment of two Negroes at Methodist-supported Asbury Seminary. The board, which voted some time ago to admit Negroes, said the incident was not associated with students there nor at nearby Asbury College.

In Virginia, 66 Protestant ministers —both white and Negro—petitioned Gov. J. Lindsay Almond to open Norfolk's three senior and three junior high schools. They also went on record against using church facilities for temporary schools.

Executives of WSCS—the Woman's Society of Christian Service—have formally asked the 1,800,000 Methodist women to "join together with like-minded groups for compliance with the decision for integration . . . work for integration . . . pray for strength and guidance in the problem."

ie Evans: "We think it only fair."

'Christ's Birthday Cake'

Glitter, lights, and pomp of a Santa Claus Christmas, church leaders warn, often hide for children the meaning of Christ's birth.

Now, in Miami, many church and family observances center on a "Christ's birthday cake," the idea for which sprang from the musings of a housewife as she lay bedridden on a hot July day.

In 1954 Mrs. C. O. Prowse, Jr., pondered her six-year-old son Douglas' bewilderment on the subject, came up with a cake decked with an angel figure, candles, and other symbols. The

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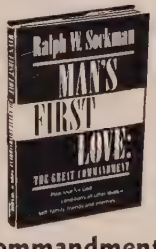

The Great Commandment

The author of *How to Believe* (based on the Apostles' Creed), *The Higher Happiness* (based on the Beatitudes), and *The Lord's Prayer* has added another book to his popular series on important themes. His new book centers around Jesus' reply to the question "What is the first commandment?" It tells how our love for God conditions all our other loves—self, family, friends and enemies. You will find it easy to learn from this helpful book.

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angel represents the shepherds' story and the promise of peace, the stars are the Wise Men's story and message of hope, and the flame is the light of the world.

She composed a poem about Christ's birth, and the singing of a verse of *Silent Night* completed the family celebration.

Mrs. Prowse took her plan to a city commissioner who, happily, bore the name of Randy Christmas, and was told to see the Council of Churches.

The Ministerial Association and 20 churches of five denominations took up the idea and have made it a tradition.

Mrs. Prowse, who has had directions printed for assembling the cake, has had requests for the material from several states.

She is a member of the Tamiami Methodist Church and the daughter of a former missionary.

'Upper Room' Honors Cavert

Local churches are often so preoccupied with their own families they are little aware of their message to the world, Dr. Samuel McCrea Cavert told 300 church leaders at the New York banquet honoring him as recipient of the 1958 *Upper Room* citation for outstanding service.

A leader for nearly 40 years in world and national co-operative church movements, he said local and world interests are not "different things," but interpenetrating aspects of the Gospel. Dr. Cavert retired last year as U.S. executive secretary of the World Council of Churches. A Presbyterian minister, he was the first general secretary of the National Council of Churches.

The Upper Room, bimonthly devotional published under direction of the Methodist Board of Evangelism, last year conferred the award on Warner Sallman, Chicago artist whose painting *Head of Christ* was featured in TOGETHER's first issue, October, 1956.

'Feeding of the 5,000'

The second annual Methodist Youth Day at DePauw University, known informally as the "feeding of the 5,000," drew more than 5,700 teen-agers this year. The event is co-sponsored by the Methodist Student Movement.

The "Methodist multitude" was fed on the tennis courts with king-sized quantities of food, including 570 pounds of hot dogs.

Study Legal-Religious Strife

Church-state relationships, and obligations of lawyer to client and to his religion, were among thorny conference topics of 226 lawyers, judges, law students, theologians, and seminarians recently at the University of Chicago.

Chairman F. William Stringfellow, who lives and works in a Harlem

Despite war overtones, Formosa building. Here, a model shows h Tunghai University chapel will lo

tenement section to "share the burd of other men," said that there " appreciate how much we have to le about Christianity and law."

He assailed lack of communicati between law and theology, but ported that beginnings toward bringi theology and ethics into law-sch curricula have been made at Southe Methodist, New York, and Columb universities.

To Pledge Alcohol Fight

Methodists will have a chance pledge their help against alcoholism Commitment Day, December 7. In th churches, they will receive a uniq new check list prepared by the Boa of Temperance on which they c pledge to take any of 10 steps, includi supporting a local committee on alc holism, befriending an alcoholi family, and urging a school princip to heed alcohol education.

Annual Commitment Day is part Methodism's four-point (educatio commitment, rehabilitation, legislatio program for the solution of alcoh problems. For the first time in 12 yea the day will center on one major aspe of the entire issue: alcoholism.

Goodwill Goes Overseas

Goodwill Industries, Methodis originated program for employment the handicapped, is going outside t U.S.

Euicho C. Chung will direct t Honolulu office after studying at Goo will workshops in the U.S. In Mexi City, 50 handicapped persons are em ployed and in Australia a new buildin is going up.

A recent Methodist Crusade Schol from Uruguay studied Goodwill oper tions here so he could open a worksho in Montevideo.

oar

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3,000 Christian Parents Consider Family Problems

As predicted, approximately 3,000 persons attended the Third National Conference on Family Life in Chicago October 17-19. [See October, page 64.]

Conference leaders, who said the meeting attracted the largest number of "paid delegates" in its history, announced that the final registration figure came within 50 or 60 persons of reaching the 3,000 mark. Every state was represented as well as several foreign countries.

The conference theme—"Faith, Freedom and the Family"—was symbolized by the James Detweiler family of Burbank, Calif., the Methodist Family of the Year. Mr. and Mrs. Detweiler and their children, Douglas, 17, Jeanette, 15, and Richard, 11, were the guests of TOGETHER and were a focal point of the conference. [See cover and pictorial, November, page 14.]

Bishop Hazen G. Werner of the Ohio Area, chairman of the National Committee on Family Life, sounded the keynote of the conference by emphasizing the necessity for freedom within the family, the need for trust, respect, and confidence in each other, and the acceptance of youth as persons worthy of respect and attention.

Nothing the Russians have done has hurt us more than serving as our excuse for not doing what has to be done in advancing a design for a workable world order, Dr. Norman Cousins, editor of *The Saturday Review,* told the parents and church workers. He added that the age of civilized man, which is yet to come, calls for total awareness, total commitment.

The chief of the U.S. Children's Bureau in Washington, Dr. Katherine Brownell Oettinger, declared what is needed now is "a dynamic stability that enables the family to cope with outside forces and the new demands of an industrial society."

Dr. Howard A. Rusk, associate editor of *The New York Times,* pointed out that by the year 2000 the nation will have over 27 million persons 65 years of age or over. He cautioned that plans for caring for the aged can succeed only if the older person in the home "is kept active, and each member of a three-generation household has a sense of being loved, of being used, of personal worth, and of being respected. . . ."

On the closing day, Bishop Nolan B. Harmon of the Charlotte, N.C., Area, speaking of the fatherhood of God and the family, asserted pointedly, "All the minutiae of family life: working mothers; the on-rushing program which is taking us all; the acids of life which are eating away the habits of the home—all these can be overcome and supplanted if in each home there is a

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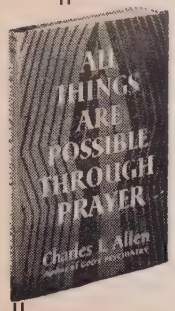

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sense of the overlordship of the divine father."

The final address was delivered by the Rev. Theodore Henry Palmquist of Foundry Methodist Church in Washington, D.C. He stressed the need for harmony and patience, saying, "Every new word of science makes the world smaller, forcing us to understand there must be harmony on earth or we will destroy ourselves."

Heart of the conference was the 30 workshop sessions at which literally hundreds of ideas were exchanged about the multitude of problems facing the family.

Discussion-loaded questions ranged all the way from how to get a five-year-old to bed to the place of the family in solving the problems of war, peace, and Communism.

Recommendations coming out of the discussion groups urged:

- Exploration of the possibility of family worship, using forms suitable to all ages and stages.
- More study by church people of Communism and the resurgent religions, Islam, Hinduism, Buddhism. [See *Moslem and Christian Can Be Friends,* November, page 18.]
- Development of leadership courses designed to help with the problems of preparation for in-laws, grandchildren, and old age.

Resolutions adopted favored establishment of regional professional counseling programs on marital problems, total abstinence from all intoxicants and narcotics, support of world law, and the strengthening of the United Nations.

Should Methodists Reorganize?

The 70-member committee studying Methodism's jurisdictional system is scheduled to meet in Philadelphia December 10-11 to further consider its findings before drafting a final report.

The committee met in Cincinnati in mid-October, but decided another session would be necessary before it could begin drafting its report and recommendations. Its final report is scheduled to be released in April.

The Rev. C. Cooper Bell, committee director, reported that sentiment throughout the church is "largely for the maintenance of the jurisdictional system, with the right of jurisdictional programs, election of bishops and general board members."

Mr. Bell added that a majority also would prefer that jurisdictional conferences meet at the same time and place as the General Conference.

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of migratory workers at Lyndonville, N.Y. [See *What's Happening in Sunday School,* October, page 45.]

The venture was undertaken as a project of a state association of churches and Presbyterian Synod of Syracuse, working through the local nondenominational migrant ministry of Orleans County.

The school has been cited as an example of opportunities available in special work by churches among minority groups.

NEWS DIGEST

FIND WESLEY PORTRAIT. A long-lost copy of a John Wesley portrait now in British Methodist headquarters has been discovered by a Board of Missions librarian. It has been placed in the Methodist building's chapel at 150 Fifth Ave., New York City. The copy was made by William Gush from the original, painted by John Jackson in 1827.

MORE ALCOHOLICS. Ministers are ahead of the doctors in recognizing alcoholism as an illness, a physician told a 15-state Methodist temperance meeting at Lake Junaluska. Said Roger Burgess, Board of Temperance staff member, "There are more than 5 million alcoholics and membership of Alcoholics Anonymous numbers only 200,000. This leaves a vast area of human need which the church must serve."

STATE COUNCIL IN N.M. New Mexico is the 41st state to form a state Council of Churches, ending six years of effort by seven denominations. President is Dr. Archer Anderson of United Church, Los Alamos.

HAVEN FOR HOMELESS. A village for homeless foreigners has been started at Spiesen, near Saarbruecken, Germany. It will be named for Dr. Albert Schweitzer, who was invited to attend dedication ceremonies.

PROTECT FROM LIGHTNING. Churches have been urged by the New Hampshire Federation of Historical Societies to put in lightning rods to prevent loss of buildings which cannot be replaced. Several colonial churches have burned in the past two years.

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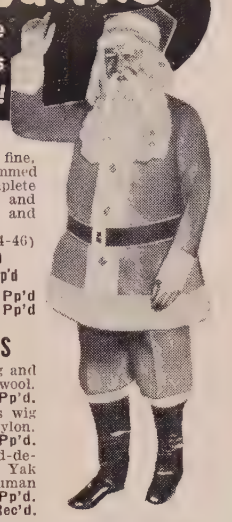

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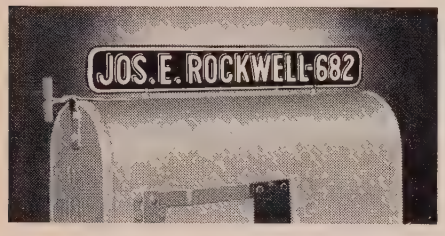

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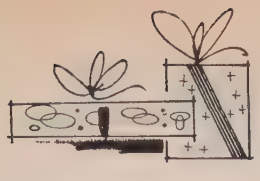

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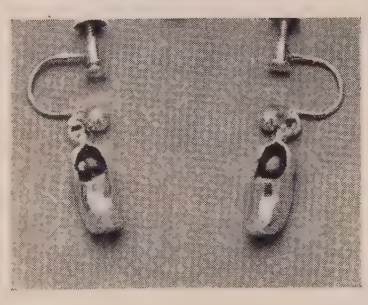

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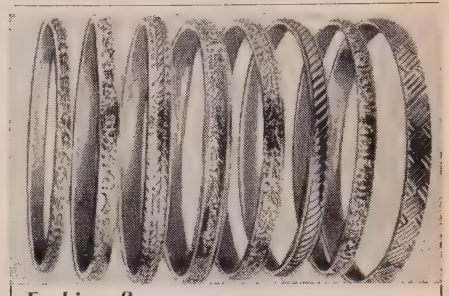

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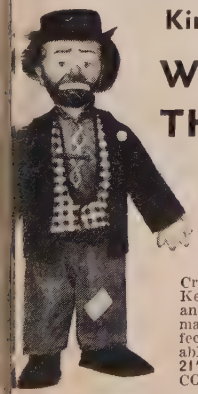

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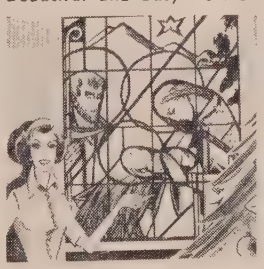

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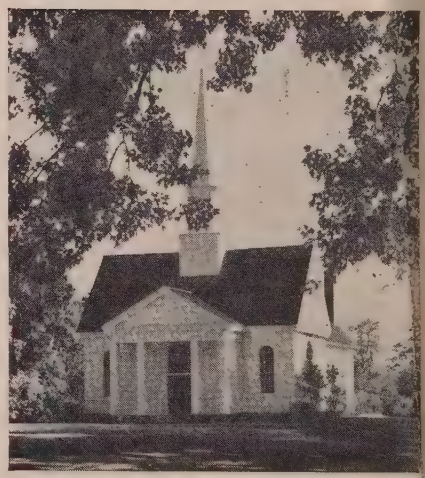

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***Lighting** the Christmas candle, the A. L. Webb family worships together in the home.*

Christmas at Chattanooga

***Cutting** the tree is a real all-family affair before the Joe Bagwells build their crèche.*

T CHATTANOOGA, Tenn., members of Centenary hodist Church are reviving some old customs that really Christian content back into Christmas.

hristians everywhere generally agree that Christ *should* ut back into Christmas. And many of Centenary's 3,000 nbers decided two years ago to do something about it. ay they are building family traditions while worshiping ther in more meaningful observance of the season.

Christmas is many things," says the pastor, the Rev. C. P. din. "It is the look in a child's eyes, the light of a star ing on a peaceful street, voices raised in glad song, the ll of fresh-cut spruce and cedar."

ut most of all, he stresses, Christmas is the birthday of ist.

s these pictures show, Chattanoogans sacrifice none of

***Singing** old hymns and carols is a Christmas tradition at the James Cox home. That's Mr. Cox at the organ keyboard.*

***Inviting** a friend into their home to share Christmas joy has long been a custom with Charles Peacock and his sisters.*

the many rich meanings of Christmas when they emphasiz family participation in the religious observances. One esp cially important remembrance is the revival of the old custo of lighting Advent candles on each of the four Sundays b fore Christmas. This impressive family ceremony, in anticip tion of Christ's coming, is accompanied by prayer and th reading of appropriate Scriptures. Members of a family joi in singing hymns and carols. Then, on Christmas Eve c morning of Christmas Day, the four candles are joined b the fifth and largest one, which symbolizes the birth of Chris

At the church, a family festival is held several weeks i advance of Christmas Day. The program includes a demor stration of things families can do together in preparation fo Christmas. Tables are assigned to family groups, which dem onstrate such things as the decoration of Christmas wrappin paper and the making of tree ornaments, door hangings, an wreaths.

Other activities at the festival include a book display fo those interested in previewing and ordering children's book as presents. There's a listening room where records of Christ mas music are played, and a "keepsake" table where owner arrange for display the keepsakes that have been of signif cance in past Christmases.

A worship service and the lighting of the first Adve candles conclude the festival.

"When we join together in lighting the candles," explain the pastor, "we recapture one of the most significant symbol of the coming of Christ. As darkness has harbored the terro and fears of man, so light has given him hope and faith an understanding."

AMERICA

y country, 'tis of thee,
eet land of liberty,
thee I sing:
nd where my fathers died,
nd of the pilgrims' pride,
om every mountainside
t freedom ring!

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King. Amen.

Calling Color Photographers!

WICE you readers have helped OGETHER build outstanding olor pictorials. Now we're ounting on you to do it again.

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Still earlier you shared photos powerfully portraying the irit of *America the Beautiful* in ugust, 1957, that TOGETHER ceived a George Washington nor Medal from the Freedoms undation.

This time we invite you to put e beloved hymn, *America*, into tures. Samuel F. Smith wrote e words in 1832. They were set an 18th-century air—and *merica* was probably the first atriotic song you learned. Cer-nly it was the first one *we* sang.

America is No. 489 in *The ethodist Hymnal*. But you don't ve to look it up; the words are ove. Read them, think about em, then put your camera to ork picturing what they mean you. Or look among color ansparencies you've already ken. You may find you've ready made a picture that amatizes a phrase from this loved poem.

Either way, let your imagina-on range as wide as this great nd of ours!

Photographer John D. Clinton symbolizes past and future in this lens portrait.

Send us as many transparencies (not prints or the orange-colored negatives from which Kodacolor prints are made) as you wish. We'll pay $25 for 35-mm slides used, $35 for larger sizes, all reproduction rights to become the property of TOGETHER. Include return postage, please. We'll use all reasonable care in handling and returning those not used. If convenient, indicate camera, film, lens opening, speed. But be sure we have your transparencies by February 10, 1959. Mail them to:

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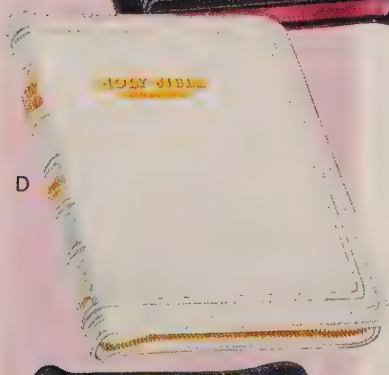

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